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Biography.

SKETCH OF REV. DR. MACWHORTER.

DOCTOR MACWHORTER was of Scotch extraction. His maternal ancestors were among the first emigrants from Scotland to the North of Ireland; and the family of his father removed to the same country about the time of his father's birth. By his mother he had the honour of descending from martyrs. Both of her maternal grandparents fell a sacrifice to papal fury, in the great Irish massacre of 1641, while England was convulsed by the civil wars of Charles I. None of the family survived this horrid scene except her mother, who, at that time an infant, was concealed by her nurse, and preserved from impending death. On so minute a providence did the future existence of this luminary of the church depend. His immediate parents, Hugh and Jane, lived in the county of Armagh, in the North of Ireland; where his father was for many years a linen merchant. The eldest of their children, whose name was Alexander, was a son of distinguished talents and piety; and, being intended for the gospel ministry, spent two

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years at the university of Edinburgh. At his solicitation, the family removed to America, about the year 1730, and settled in the county of Newcastle, Delaware; where his father became a distinguished farmer, and an elder of the church, under the pastoral care at first of Mr. Hutchinson, and afterwards of Mr. Rodgers, now Doct. Rodgers of New-York. Alexander died before he had completed his studies, leaving a most excellent character: and our future pastor, being born about a month after, bore his brother's name.

The second Alexander, the youngest of eleven children, was born July 15, 1734, o. s. It was his happiness to be blessed with parents eminent for piety, and abundant in their labours to train up their children in the nurture and admonition of the Lord. It was their custom to devote the evening of every Lord's day, among other seasons, to this tender and interesting service; a practice which was common among pious parents of that age; would God it were as common now! He remembered, till the

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day of his death, the tender solicitude of a father who would often take him alone into the woods, and of a mother who no less frequently would retire with him to a private apartment, to exhort him with tears, and to entreat him by all the anguish of a parent's heart to be reconciled to God. These faithful admonitions would often awaken him to temporary seriousness and prayer; and though they did not at once produce an abiding effect, they were not lost.

In February, 1748, when he was in his 14th year, he was deprived of his excellent father, who at his death left four children, all of whom were so many proofs of the happy effects of parental faithfulness. The three eldest being already settled in North Carolina, their mother, in the following autumn, removed into that State, accompanied by Alexander, who left his paternal estate, in Delaware, under the care of a guardian. Here first commenced his permanent religious impressions, under a sermon preached by Mr. John Brown, (one of those evangelical preachers who in that day were called *New Lights*;) from Ps. vii. 12. *If he turn not, he will whet his sword; he hath bent his bow and made it ready.* An arrow of a different nature reached his heart. The horrors of guilt, and the terrors of eternal judgment, from that moment assailed him, and for near three years filled him with indescribable distress. He used daily to repair to a copse of pines, near his brother's house, where he resided; and there, to use his own expressive words, *would dash*

himself on the ground, looking for the earth to open and swallow him up. Thus the seed of truth, which had been planted by a father's care, and watered by a mother's tears, was preparing to shoot.

After spending two or three years in Carolina, he took leave of his mother, to pursue his education under the direction of his guardian. At first he was entered in a private school in a small hamlet in Delaware, which has since grown to a village by the name of Newark. Thence he was removed to a public school at West-Nottingham, Cecil county, Maryland, under the care of the Rev. Mr. Finley, afterwards President of the college of New-Jersey. Here the darkness, which had long involved him, was dispersed; and he was enabled for the first time to rest his soul on Christ, to a degree that gave him confidence, shortly after, to enter into communion with Mr. Finley's church.

Having continued two years in that school, in May, 1756, being in his 22d year, he joined the junior class in the college which was then in Newark. Thus he began his public career in science in the very place which was destined to be the scene of his future usefulness. The ground on which his youthful feet trod was reserved to be the resting place of his weary limbs, after the labours of more than half a century.

It was already determined to remove the college to Princeton; on which account President Burr's pastoral relation to the church in Newark had the

year before been dissolved. In October of this year the college was removed, and Mr. Macwhorter belonged to the first class which graduated at Princeton. He took his degree in the autumn of 1757, a few days after the lamented death of Mr. Burr.

Having thus completed his academical studies, he was on the point of returning to North Carolina, to take his mother's counsel in regard to the future course of his life, when he received the afflicting news of her death. This changed his purpose, and he entered upon the study of divinity, under the instruction of the Rev. William Tennent, the pious and justly celebrated minister of Freehold, in New Jersey.

In August following, (1758,) he was licensed to preach by the presbytery of New Brunswick, which sat at Princeton; and in October was married to Mary Cumming, daughter of Robert Cumming, Esq. of Freehold, a respectable merchant, and high sheriff of the county of Monmouth. By this marriage he was introduced into a family connexion with his revered instructor, Mr. Tennent.

The congregation of Newark, after the dismissal of Mr. Burr, fell into a state of unhappy division, which continued near four years. In the collision of interests and passions, too common on such occasions, the people were long divided between different candidates, until Mr. Macwhorter, on the 28th day of June, 1759, preached his first sermon to them. At once they fixed their eyes on him as the object of their united choice.

Mr. Macwhorter had been appointed by the synod of New-York and Philadelphia to a mission among his friends in North Carolina; and with that view he was ordained by his presbytery, at Cranberry, on the 4th day of July. But Providence had formed other designs concerning him. At that very meeting of presbytery, commissioners from Newark appeared, and by their solicitations, seconded by the influence of Mr. Tennent, obtained him for a supply. The people were so well satisfied with his ministerial qualifications, that they harmoniously agreed to present him a call, and he was installed the same summer, at the age of 25, within two years after he had graduated.

In the course of his ministry, he bore an important part in all the leading measures, which for near half a century, have been adopted, to promote the order and interest of the Presbyterian church in the United States.

He was among the first subscribers to the *Widow's Fund*, which was established in 1761; and in later life was for many years a director of that benevolent institution.

In 1764, the synod renewed his appointment to the mission into North Carolina; which gave him an opportunity to revisit his family friends, from whom he had been separated more than 12 years. But this mission came near costing him his life. While in Carolina, he was seized with the bilious fever incident to the climate, which left him with a hectic, accompanied with expectoration of blood, that for two years threatened to put an

early period to his usefulness. Yet in this scene of affliction, it pleased God, in the winter of 1764, 5, to encourage him with a revival of religion in his congregation. In the following summer, he received a call from the united congregations of Center and Poplar Tent, in North Carolina; which, though it presented him an opportunity to settle among the children and descendants of his father, he thought it his duty to reject. In 1766, the state of his health became so critical, that he was induced to try the experiment of a northern journey; and a tour, which he made to Boston in the autumn of this year, proved the means of his sudden and complete restoration. From his first settlement at Newark, he had been regularly subject to an attack of the pleurisy once or twice a year; but after this return of health, he experienced no recurrence of the disorder, as long as he lived. Except a few short periods of illness, and a paralytic affection in his hands, which he inherited from his father, and which grew upon him as he advanced in years, he enjoyed vigorous health even to old age.

Soon after his return from Boston, the congregation in that town, which had three years before become vacant by the death of Mr. Cumming, his brother-in-law, proposed to him to take a dismission from his people, preparatory to receiving a call from them; as they had conscientious scruples about calling a settled minister. This preliminary step he refused to take, and the business went no further.

In 1772, he was elected a trustee of the college of New-Jersey, and continued a very important member of that board till a few months before his death.

The same year commenced the second revival of religion under his ministry, which proved more extensive than the former, and continued about two years.

Mr. Macwhorter was an active friend of his country, and partook with his afflicted congregation in the hardships and perils of the revolution. This same year, (1775) he was appointed by Congress to visit that district of North Carolina in which he had been before, to employ his influence to bring over the enemies of the revolution to the American interest. But whatever zeal and abilities were exerted in this enterprise, it issued, agreeably to his prediction to Doct. Franklin, with little success.

In 1776, he was honoured with the degree of Doctor of Divinity by the corporation of Yale College.

In the summer of 1778, at the solicitation of his friend General Knox, he accepted the chaplainship of his brigade, which lay then with the main army at White Plains. During the few months that he held this station, Washington was frequently his auditor, and he was often Washington's guest.

In the autumn of the same year, he received a call from the Congregational church in the city of Charleston, in South Carolina. On this occasion it was suggested to him, that the friends of the college at Princeton had fixed their eyes on him

as the future successor of President Witherspoon : but notwithstanding this, his mind still inclined towards Charleston. He had the call under consideration till February ; but found at last that the state of his family, and the critical situation of Charleston, threatened at that time with an invasion, presented difficulties which it was impossible to surmount.

In the following summer, (1779) he received a call from the congregation of Charlotte, Mecklenburg county, North Carolina, accompanied with an invitation from the trustees of Charlotte academy to accept the presidency of that institution.

This was an infant seminary, which promised, under the fostering care of such a president, to become an important seat of learning. It was situated in the midst of his relatives, and in a part of the country where he might hope to be removed from the alarms of war. His congregation too had become much deranged by the calamities of the revolution, and his salary was deemed insufficient for his support. All these things considered, he judged it to be his duty to accept the call : and his friends in the congregation, under existing circumstances, did not oppose his removal. His pastoral relation to this church was accordingly dissolved ; and in October he took his leave of Newark, furnished, by the liberality of his afflicted people, with every article needful for his journey.

Scarcely was he settled in his new abode, when the troubles of the war found him there. The army of Cornwallis, scouring the

country, entered Charlotte. The Doctor with his family fled. Upon his return, he found that he had lost his library and furniture, with almost every thing that he possessed. He remained in Charlotte about a month after this calamity ; but apprehending new inroads from the enemy, he quitted the place in the autumn of 1780, and returned to Abington, in Pennsylvania, where he engaged to preach for the winter. The people of Newark, hearing of his misfortunes, and influenced by the mingled emotions of sympathy and respect, invited him to make them a visit. This he did in February, 1781. They soon after sent him a regular call ; in consequence of which he returned in April with his family ; and though he was never reinstalled, he was considered the pastor of the congregation, and acted as such, till his death.

In the autumn of 1783, just at the close of the war, the trustees of Washington academy, in Somerset county, Maryland, ignorant that Doct. Macwhorter was permanently settled, offered him the presidency of that institution, with a liberal salary. But though the principal object of the institution was the education of pious youth for the gospel ministry, and though the neighbouring country opened an extensive field for his ministerial labours, his attachment to a congregation, which had recently given him such ingenuous proofs of affection, rendered it impossible for him to accept this invitation.

The termination of the war was an event not less happy for

the pastor, than for the congregation. No where was the effect more sensible than in Newark, which from that time commenced its rapid growth from a few dispersed ranges of farm-houses, to a large, beautiful, manufacturing town. The following year, (1784,) the long troubles of the pastor and congregation were succeeded by a glorious revival of religion, which continued for two years. In no period of the Doctor's ministry was he observed to be so deeply laden with a sense of everlasting things, and so ardent in his desire to win souls to Christ. Besides his labours on the Sabbath, he preached several times in the week, and spent a part of almost every day in catechising, exhorting from house to house, or attending religious societies. In this precious season, more than a hundred souls were added to the church.

Doctor Macwhorter was one of those great and good men, who, in 1788, had principal influence in settling *The Confession of Faith*, and framing the *Constitution* of the Presbyterian church in the United States; and in transferring the authority of the highest judicatory from the synod to a General Assembly, which met first in May, 1789. Ten years afterwards, when a board of trustees for the General Assembly was incorporated by the legislature of Pennsylvania, at their session in the winter of 1798, 9, he was named in the charter as one of the board, and continued to hold this trust, until the growing infirmities of age induced him, in 1803, to resign it.

In 1796, he was blessed with another revival of religion in the congregation, by means of which 30 or 40 new members were added to the church. In 1802 the fifth and last revival under his ministry commenced. This continued two years; and in that period, 140 new members, besides those received from other churches, were added to that under his care; of whom 113 were received in the course of 12 months.

In former years, Doct. Macwhorter had been employed by the trustees of New Jersey college to obtain subscriptions in Newark for the benefit of that Seminary: and when by the late disastrous conflagration the College edifice was consumed, they appointed him, in the spring of 1802, to solicit benefactions in New-England, to aid in the erection of a new college. Advanced as he was in years, his public spirit would not suffer him to shrink from the task; and in the issue he brought more than 7000 dollars into the college funds. On very many less important occasions, his singular skill and public spirit were called forth in a similar way.

On the evening of the 25th of December last, he received an injury from a fall, from which he never recovered. He went to the house of God no more. In the first stages of his illness, he said little which discovered the state of his mind, except the often repeated sentence, *It is the Lord, and he does that which is perfectly right*. In February, when the dissolution of his aged consort was manifestly approaching, and his own nature was

sinking under infirmities, his younger son was taken off by a disease, so rapid in its progress that his parents, though in the neighbourhood, knew not that he was sick till they heard that he was dead. At that awful moment, his colleague visited the father with a trembling heart, expecting to find him overwhelmed with these complicated calamities : But he found him composed and submissive to a degree that convinced him he had never known this man of God before. From that time, the submission and piety of his heart shone forth with increased loveliness ; his constitutional reserve was in a measure gone, and his conversation often breathed the tenderness and sweetness of gospel humility and comfort. On the 2d day of April, the wife of his youth closed the long scene of her sufferings, with all the interesting tokens of child-like piety. He sustained the shock, as he had done his other afflictions, with submission and patience. He had now nothing to do but to make arrangements for his own approaching dissolution. He sent an affectionate and impressive farewell to his brethren of the presbytery ; he distributed his volumes of sermons among his children, grandchildren, and relatives ; and gave directions about his funeral. He never discovered any solicitude about death, except an anxiety to be gone. *I die slow ; I never expected to die so slow*, he would sometimes say. One day a friend suggested to him a hope that he might yet be continued with his people, and begged him not to despond. *I have no despondency*, said he ;

death and I have long been intimates. To a hint from his colleague that he could not do without him, he replied with paternal tenderness, *God will give you strength according to your day ; only trust in him, and he will support you under every trial.* He never discovered any impatience, except when he was told that he was better, and might possibly recover. When reminded that he was going to the companions of his youth, he replied with emotion, *Yes, there is a precious company of them ! O what a precious company !* When it was suggested that the God, whom he had long and faithfully served, would not forsake him in old age, he answered with quickness and apparent uneasiness, *that he had no faithfulness of his own to rely on ; that a review of his life afforded him little satisfaction ; that it had been miserably polluted, and that his only hope rested on the atonement of Christ.* He repeatedly lamented, in strong language, the imperfection of his life, and discarded every hope but that which the gospel affords. It was said to him, a short time before his death, " You do not at any time find your prospects clouded ?" He replied, *No, blessed be God ! I have a steady hope.* Always patient, and always composed, he sometimes appeared transported with Pisgah views. A few evenings before his death, he was observed wrestling with God for his release from the flesh. While he lay in the struggles of death, he was asked whether he still enjoyed the light of God's countenance. He lifted his hands and eyes in a way of

strong affirmation. The last word which he uttered was expressive of a desire that his friends would unite with him in prayer. A few minutes before he expired, he gave his hands to two of his friends as a farewell token, and expressed by signs a wish to unite with them once more in prayer. As the supplication was making that God would release him, and receive his departing spirit, he extended both of his arms towards heaven at full length, seemingly in the transports of faith and desire. It was the last motion that he made. His hands fell and moved no more. That moment the difficulty of his respiration ceased; he appeared perfectly at rest; and in five minutes breathed forth his soul, without a struggle, into the bosom of his God. He expired 37 minutes past seven o'clock, on Monday evening, the 20th of July, 1807, aged 73 years and 5 days.

Thus lived and thus died Doctor Alexander Macwhorter, after having served his people in the gospel ministry 48 years.

The aspect of Doct. Macwhorter was grave and venerable, and strongly expressive of the properties of his mind. His deportment was affectionate, paternal, and dignified; calculated to inspire respect and dependence, and to repel the approach of presumptuous familiarity: yet in conversation he was pleasant, and often facetious. At a great remove from assumed importance and supercilious airs, which never were connected with such a mind as his, he was much of a gentleman, and an uncommon instance of true dignity.

He possessed a powerful and scientific mind, with a most retentive memory. He was wise and discerning, and had an eye that could penetrate the characters of men, and look through the connexion and consequences of things. His apprehensions were not quick, but unusually just. He possessed little fancy, but a deep and solid judgment. His genius had no uncommon share of vivacity; it held a steadily and even course. It had no wings; but it stood like the pillars of the earth. He never would have gathered laurels in the paths of poetry; but he would have filled with superior dignity the seat of justice. His passions, like his understanding, were strong; but ordinarily held by strong restraints. With far less imagination than intellect, he was no enthusiast in any thing. He was never sanguine; but cool, deliberate, and cautious, to a degree that approached even to timidity; inclined rather to contemplate the difficulties of an enterprise, than to calculate on success. Great as he was, he was a man of most unaffected and consummate modesty. It was impossible for a mind thus constructed to be rash. He used to say that the *second* requisite in a minister of the gospel is *prudence*; and he possessed this virtue, it may be said, almost to excess.

The furniture of his mind resembled its construction. He was more thoroughly versed in classical literature than in belles-lettres; and loved the mathematics better than Milton or Pope. He was a proficient in some of the Oriental languages.

He had looked into the Syriac, had made considerable progress in the Hebrew, and was critically acquainted with the Greek and Latin. He was well furnished with theological and literary science in general. He was a firm supporter of the great doctrines of grace ; as his sermons, in print, sufficiently attest.

But he never appeared in his might so perfectly as in a deliberative assembly ; especially when his cautious and penetrating mind had leisure to examine

well the bearings of the subject. Thoroughly versed in all the forms of presbyterial business, with a skill at management rarely surpassed, he filled a great space in the judicatories of the church. His voice was listened to with profound respect, and the counsels suggested by his superior wisdom, enlightened and swayed the public bodies to which he belonged.

* * * *The above Sketch is abridged from Rev. Mr. Griffin's Funeral Sermon.*

Religious Communications.

ON THE DOCTRINE OF JUSTIFICATION.

It is thought best, with some omissions, to introduce the following performance in one connected form.

EDITORS.

It is scarcely necessary to observe, that the words condemnation and justification respect a previously existing law, to which all are obliged to conform. Were there no rule in society to regulate the conduct of men, we should never hear that any were either condemned or justified ; and had not God given his intelligent creatures a law which they are bound to obey, they would never have been either justified or condemned. It is by the holy law of God that we are all to be tried, and according to our appearance on such a trial, we must be either condemned or acquitted.

To justify, in its original and primary sense, means to pronounce guiltless. Thus God is justified in the eyes of men, when his conduct appears to be wholly free from injustice. Thus, also, men

are justified in the view of each other. When a person, accused of any crime, appears upon examination, to have conducted in all respects consistently with justice, he is said to be justified. When a person, upon an impartial trial by the law of God, is found to have conducted, in all respects, agreeably to this law, he is justified, and that act of God, by which he is pronounced guiltless, is called justification. Had man continued holy, justification would never have been used in any other sense, than the one now mentioned. But, by disobedience, he rendered himself odious in the sight of God, and forever excluded himself from being justified in this sense. As all who are saved must be justified by God, under a dispensation of mercy, the term justification assumes a dif-

ferent meaning. We may now speak, not only of the justification of the law, but also of the justification of the gospel. And for a clear and correct understanding of the doctrine under consideration, it is necessary that we carefully distinguish between these different senses of the term.

Justification by the law may be defined that act of God, which declares all who have complied with the requirements of his law, to be guiltless. On no other condition than *perfect obedience*, can God, in view of his holy law, pronounce any to be innocent. In the sense now mentioned, the angels in heaven are justified before God. In this sense also, was Adam justified, till he merited condemnation by eating the forbidden fruit. But after this he could no longer be justified, but was considered in a state of condemnation by the law, and subject to its full penalty. Thus we see, that, to be justified by the law, *perfect obedience* is indispensable.

But in the gospel, a plan of justification is revealed, totally different from that of the law. The justification by the gospel is that act of God, which considers and treats those as innocent, who are indeed guilty. It is a justification of the *ungodly*. Here, also, as under the law, God is the supreme judge. But, in mercy, he hath provided a way, by which he may be just, and yet the justifier of him that believeth, though still guilty, and deserving, in strict justice, the full penalty of the law. Rom. iv. 5. "But to him that worketh not, but believeth in him who justifieth the *ungodly*, his faith

is counted for righteousness."

To justify in a gospel sense is not to pronounce guiltless. Though, when tried by the law, men are found *guilty*, still in the gospel there is hope. Under the gospel, *sinners* are considered and treated as innocent, are freed from condemnation, and admitted to the favour of God. Their justification, however, is not on account of any worth or goodness in them. But God, in his sovereign mercy, is pleased to take and regard those, who have no righteousness, in such a manner, that the *consequences* will be the same, as if they had righteousness. Those who are justified in a gospel sense are as sure of eternal life, as if they had always perfectly obeyed the law. Hence it is obvious, that the justification of the law, and the justification of the gospel, are essentially different. The former is a justification of the innocent, the latter a justification of the guilty.

We may not, however, suppose that there is any contradiction between the law and the gospel. They are both in perfect consistency and harmony with each other. The law still remains in its full force. It is as obligatory, as it was before the dispensation of the gospel was introduced. Though God may now be just while he justifies the *ungodly*, still sin is no less odious in his view. In justifying the sinner God does not in any respect countenance sin, nor in any degree lessen its criminality. On the contrary, can there be any way conceived, in which sin would appear an evil of such magnitude, as it appears when viewed in the light of the

gospel? In this light we see, in the clearest manner, that no being but God, in the person of Jesus Christ, could atone for sin. Hence in justifying the ungodly, their criminality is not concealed.

Enough has been said to show, that the term justification is used in two senses in the scriptures; and from what has been remarked above, it is hoped that the true import of each will be correctly understood. To be justified in one of these senses, is necessary to salvation. It is therefore of the utmost importance to know, in which of these senses, justification may be obtained.

The law can never be abated, in any of its requirements. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." The law, as above observed, knows of no justification, but on the ground of a perfect compliance with all its requirements. *Obey, and live; transgress, and die*, is its unequivocal language. Now what is the state of mankind with respect to the law? All have disobeyed, and all are exposed to the penalty.

But is it possible for those, who are now in a state of condemnation by the law, to be justified by it? To be justified, they must be proved to be innocent. But can he, who is already known and acknowledged to be guilty, be proved innocent? Innocence and guilt are directly opposite in their natures. They cannot be blended. He who is once found to be guilty, can never be innocent.

Present obedience, should we allow it to be even possible, cannot put us in a state of justification. Should we begin to day to yield perfect obedience, and thus continue to fulfil the law, we should do no more than our immediate and indispensable duty. The law required perfect obedience from the beginning; it now requires it, and always will require it of all who are its subjects. How then can the sinner be justified? Could all his past actions be obliterated, his present obedience, allowing it to be perfect, would indeed be sufficient proof of his innocence. But what is past cannot be recalled, nor will it be forgotten. For every thought, word, and action, whether good or evil, we must render an account. All our actions are registered to be exhibited in one collective view, on that day, when we must stand before the bar of God, to receive an adjudication for eternity. Present obedience, therefore, cannot render him innocent, who has once transgressed; nor can it in any measure diminish the guilt of his past conduct. He is and must be condemned by the law for every act of disobedience. Nor can the repentance of the sinner render it in any measure consistent for God to justify him in view of the law. Repentance has no influence to exculpate the criminal, even in human judicatories. When a criminal is arraigned, he is not asked by the judge, whether he repents of his conduct. And indeed should he appear ever so penitent, it could have no influence to lessen his criminality, though it might have great influence in exciting

commiseration. When a law is once broken, the injury can never be repaired, but by suffering its full penalty, or by that which is equivalent. Besides, if repentance will furnish an excuse for transgression, and thus render it consistent for God to justify the transgressor, repentance must be the penalty ; but this is directly contrary to the language of the law.

That we cannot be justified by the law, is further evident from the death of Christ. God can do nothing in vain. All his actions are dictated by infinite wisdom. But God has sent his Son into the world to make an atonement for sin, that he might be just and yet the justifier of him that believeth. We are also assured that Christ hath not died in vain. But if men could be justified by the law, there could be no necessity for the death of Christ. Would God have paid such a price, unless it had been necessary ? Would he have suffered the Jews to shed the precious blood of his Son, if salvation might have been obtained in any other way ?

Since we cannot be justified by the law, we must, if ever we obtain justification, be justified through the gospel. Though all have come under the condemnation of the law, still, through the grace of the gospel, there is hope. Sinners, even the chief of sinners, may now be justified in the sight of God, and become heirs of glory. Over all their defilement and unworthiness grace reigns. Sinners may be released from the slavery of sin, and brought into the glorious liberty of the sons of God.

It will be proper here to add a few remarks on the ground of our justification in a gospel sense.

From what was suggested to prove, that we cannot be justified by the law, it is obvious, that nothing which we can do ourselves, or which belongs to us, can furnish any ground for our justification in the sight of God. The true and only ground of our justification before him is pointed out to us by the apostle, in Rom. iii. 24. "Being justified freely by his grace, through the redemption that is in Christ Jesus." The only ground of our justification is, what Christ hath effected in his obedience, sufferings and death. It is wholly out of respect to this, that any are justified in the sight of God. "Forasmuch as ye know," says Peter to believers, "that ye were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb without blemish, and without spot." "By Christ all that believe are justified from all things, from which ye could not be justified by the law of Moses." "There is, therefore, now no condemnation to them which are in Christ Jesus." It is unnecessary to add further quotations to prove, that the obedience and sufferings of Christ are the only ground of our justification before God.

Though the law speaks nothing to transgressors but indignation and wrath ; yet, in the gospel, life and immortality are brought to light. From the gospel we learn that Jesus Christ the righteous hath made an atonement, and prepared the way for the reconciliation of man to his Maker. The penalty of the law,

which the sinner has incurred, has been the great and the only hinderance to his justification. But in the atonement of Christ, there is found a full equivalent to the penalty of the law ; and though the penalty is still annexed to the law, which in all its force is binding upon every one ; yet out of respect to this atonement, God may pardon the sinner, and release him from suffering any part of the deserved penalty. It is evidently consistent and reasonable for God to exercise mercy, as it can be done without infringing his just and holy law.

Let it be here remembered, that the atonement of Christ is not merely the *present* ground of justification, but that it always *will* be so. The desert of the sinner is not altered by the merits of the Redeemer. Those who have broken the law can never be in a situation in which they will not *deserve* its whole penalty. After they are brought into a state of justification by the grace of God, they are as really *deserving* of eternal damnation, as before they were justified. Hence it appears, that those who are justified, are not only dependent on the grace of God for the first act of justification, but also for their continuance in this state. The atonement of Christ has not altered the nature of sin ; nor has it rendered it possible for the sinner to lay aside his ill desert. The personal righteousness of Christ can never become the personal righteousness of the sinner. Christ and the sinner must forever sustain their own respective characters. The

righteousness of Christ is indeed *imputed* to the sinner, and in consequence of this imputation he is justified. But this imputation is not a transfer of Christ's personal righteousness to the sinner. On this supposition, we shall put the sinner in situation to receive justification from God, on account of his own personal merit. For if the righteousness of Christ be actually *transferred* to the sinner, it immediately becomes his own, as much as any thing else which belongs to him.

Impute, when used in connexion with the righteousness of Christ, is synonymous with *consider*, *esteem*, or *reckon* ; and in most of the instances in which it is used in the Bible, it might, with propriety, be rendered by either of these words. Christ's righteousness, therefore, is not made the personal righteousness of the sinner, but *reckoned*, as belonging to him. In consequence of the atonement, in which Christ wrought out everlasting righteousness for the believer, now put to his account, God treats him in the same manner, *as if he were righteous*. Herein we discover the peculiar genius and divine nature of the gospel. Here we find a plan devised for the salvation of sinners worthy of Jehovah. In every part of it, God supports the dignity of his character ; the Mediator, who is the "day's-man" appointed, appears unparalleled in beauty and excellence ; the sinner is kept at the footstool, led, during the whole of his Christian course, in the vale of humility, and at last exalted at the right hand of God.

ALPHA.

IS A LIE IN ANY CASE JUSTIFI-
ABLE?

Nothing ought more to excite our surprise, than that there are found among those, who style themselves Christians, men, who can decide the question, "whether a lie is in any case justifiable," in the affirmative; or can even doubt concerning that decision, the basis of all moral excellence. The question is, may not lying, in certain cases, be preferable to speaking the truth? This to be sure is a strange question, but it is the real one to be determined; for I shall not suppose that even those in the affirmative would consent to utter a falsehood, if the truth would equally answer their purpose.

The word of God is the standard to which a Christian ought, in all questions, to appeal. Those, however, who maintain that a man may in certain cases violate the truth, decide the question by the law of expediency. They tell you that in general a man ought to speak nothing but the truth, because to do otherwise would destroy all confidence, and hazard the very being of society. At the same time they put an extreme case, the exigence of which demands the speaking of falsehood rather than truth. By exigence here is meant, that the truth would be productive of mischief, and falsehood of great good. To this good, however, the scriptures would give another name. If you expostulate with them on the manifest wrong of violating a scriptural precept in order to suit some particular emergency, they grow impatient at the pros-

pect of restraint, and exclaim, shall we suffer ourselves, or our friends, to risque our lives, our property, our health, in order barely to keep our word? This mode of proving their point has two very serious defects. In the first place, it needs proof, that this expediency is a proper law, by which to try the question: and in the next place, it needs proof, to establish the fact of expediency in given instances.

Against us, who maintain that a lie is never justifiable, it is often alleged, that scripture has authorised lying in some cases, because it has recorded, without censure, examples of good men, who have violated the truth. Admitting that no censure, either direct or implied, (which perhaps it will be difficult to show) has been passed; this of itself will prove nothing. Noah's drunkenness is recorded without comment; but what tippler ever justified himself from Noah's example? Paul and Barnabas quarrelled; but who ever considered their example, as licensing others to do the same. Some have declared that Rahab was justified in her lying to the spies. Paul declares that she was justified by her faith. The conduct of men becomes an example to us *then only*, when they act in obedience to a just law; and the examples in scripture are for us to follow so far, as they comport with the divine law, and no farther. If the scriptures forbid lying, then no examples to the contrary are authoritative. Let us then hear the word of God on this subject.

"The mouth of them that speak lies shall be stopped. He, that telleth lies, shall not

tarry in my sight. These six things doth the Lord hate; yea, seven are an abomination unto him; a proud look, a lying tongue, &c. A false witness shall not be unpunished; and he, that speaketh lies, shall not escape. Remove far from me vanity and lies. Lord, who shall abide in thy tabernacle; who shall dwell in thy holy hill? He, that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. Lying lips are an abomination to the Lord. Wherefore, putting away lying, speak every man truth with his neighbour. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. All liars shall have their part in the lake, which burneth with fire and brimstone; which is the second death."

These passages exhibit to us the character of lying, and the sentence pronounced upon those, who are guilty of it. The scriptures no where contain an exception to what is here delivered. Every thing contained in them, respecting this point, is decisive; referring to all persons, cases, and times. Such is the immense importance of truth, that the whole moral world depends upon it; and such is the amazing obliquity of lying, that Satan himself is declared in the word of God to be the father of it; and we know too well its fatal effects on our first parents and their posterity.

Those who maintain that lying is sometimes allowable are

bound to give us a rule, and from scripture too, which shall enable us to know on what occasions we may lawfully break our word. This has never been done, but every man is permitted, according to them, to lie whenever he thinks that he can justify himself in so doing. But has God thus directed us concerning our moral conduct? Has he left it to men, in this great affair, to be their own lawgivers and judges? Let us beware, that we do not deceive *ourselves* as well as others.

It is altogether foreign to the purpose to say, that by speaking truth we may sometimes hazard our best interests, and even our lives. The same might be said of our adhering to the religion of Jesus. If we may desert our duty because of temptation, right and wrong are then interchangeable, as circumstances may happen. The truth is, when a man has once settled it in his mind, that he may violate the truth in extreme cases; such cases, to him, will occur very often, and he will soon conclude it expedient to break his word, whenever it meets his inclination. Our best interests, moreover, are not to be found in this state of existence; nor are they to be sought in neglecting our duty, and in the commission of sin. We best pursue our interest, when we most faithfully keep the commandments of God. To obey him is always truly expedient.

Let those parents, who are in the habit of making promises to their children, with no intention of fulfilling them, and which perhaps they cannot fulfil, reflect on what they do, and the conse-

quence of such examples. Nothing can justify such conduct in those, who are under the strongest obligations to be scrupulously exact, and solicitously watchful in all their behaviour, from which their offspring may take a bias toward that, which is good or evil. The practice of deceiving children with regard to food, medicine, and other things, to which they are opposed, is on this ground, highly censurable. Not only does the parent destroy his own veracity in the eyes of the child, but teaches the child to undervalue truth, and prepares him to act accordingly.

Whatever attempts may be made to justify or palliate a lie, that Being, who requires truth in the inner parts, cannot be deceived as to its turpitude ; nor will he fail to retribute according to his own laws, and his own declarations.

C. D.

ATONEMENT.

As atonement for sin is a distinguishing trait in the Christian religion, it is important rightly to understand the nature of it. It is the foundation of the believer's hope, and peace, and joy. "We joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.*

Some have considered the Saviour, especially those who deny the divinity of his nature, merely as an *example* of holiness, opening the way to pardon and justification only by the obedi-

ence of his life : that his death, or the shedding of his blood, had nothing peculiarly meritorious in it, except that it was obedience in the most trying circumstances. This seems to fall far short of the scripture representation of the atonement. The vicarious sacrifices under the Mosaic dispensation evidently pointed to something more ; and they were only "the shadow of good things to come, of which Christ was the substance. He offered himself up once for all, for the sins of the world. And "without shedding of blood, is no remission."† However highly we may speak of Christ, as an example to believers, if we exclude the merit of his blood, as the ground of pardon and justification, every pious soul might complain with Mary, "they have taken away my Lord, and I know not where they have laid him." Christ made a proper expiation for sin : therefore it is said, in view of the sinner, "Deliver him from going down to the pit, I have found a ransom," (in the Heb.) *atonement*.‡

But as some make too little of the atonement ; so there are others who make too much of it. Not too much, as to its glorious effects. That is impossible. But they include things in it, which are repugnant both to reason and scripture. They consider that in Christ's dying for the world, there is a transfer of the sins of men to the person and character of Christ, and a transfer of his righteousness to them. But sin and holiness are *personal*, and therefore not *transferable* qualities. Such a pro-

* Rom. v. 11.

† Heb. ix. 22. ‡ Job xxxiii. 24.

cess is impossible in the nature of things. One person may suffer for another, but he can never be a sinner for another. It is sometimes replied, however, in view of such a subject, that "with God all things are possible." This is true of all things that do not imply a contradiction in their own nature. The idea of transferring sin is not more repugnant to reason than it is to scripture. Christ is said to die, the "*just* for the *unjust*." But if there had been a mutual transfer of moral character, he could be no longer *just*, nor they *unjust*; Christ is said also to be "exalted to give repentance and forgiveness of sins." If there is a transfer of our sins to Christ, we can be subjects neither of repentance nor forgiveness. We could lay claim to an exemption from punishment from the purity of our characters.

It is important to expose the fallacy of this principle, as some have inferred from it the erroneous doctrine of universal salvation. And if the premises are true, viz. (that the sins of mankind are transferred to Christ, and his righteousness transferred to them) I see not why the consequence will not follow: for it is said, he "tasted death for *every man*." If the sins of mankind are transferred to the Mediator, they are no longer their own. They are exempted from *desert of punishment* in the most literal and unqualified sense, and justice has no farther claim upon them. But this is not the scriptural idea of the atonement by Christ. It is true, it is said, "He hath made him to be sin for us, who knew no sin, that we

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might be made the *righteousness* of God in him."* But here the word *sin* is used for a *sin-offering*; as it is said in another place, "Christ hath redeemed us from the curse of the law, being made a *curse* for us;" where his being made a curse is explained to mean his ignominious death. "*Cursed* is every one that *hath* *hanged* *on a tree*."†

In the Levitical law, the priest is commanded to "bring a young bullock, without blemish, unto the Lord, for a *sin-offering*,"‡ (Heb. for a *sin*.) Now, as this bullock without blemish was a type of Christ, the great sacrifice, it was very natural for Paul, while treating of the antitype, to make use of a similar term, by which we ought to understand, as in the former case, a *sin-offering*. With this explanation, it perfectly accords with what the same apostle says to the Hebrews, "Christ was once offered to bear the sins of many."§ And to the Romans, "Who was delivered for our offences."¶

If, then, the atonement is something more than the mere sinless example of Christ, or his perfect obedience to the divine law, and something less than a mutual transfer of character between Christ and a sinful world, we shall not be likely to mistake its nature. Christ, in opening the way to pardon and justification, was substituted in the room of sinners. He voluntarily took their place. He assumed their *condition*, but not their *character*. He partook of the cup of *afflic-*

* 2 Cor. v. 25.

† Gal. iii. 13.

‡ Lev. iv. 3.

§ Heb. ix. 28.

¶ Rom. iv. 25.

tion, but not of iniquity. He experienced the displays of wrath due to sin, but at the same time was "holy, harmless, undefiled, separate from sinners."* This idea of the atonement makes the scriptures plain. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. He made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."†

Consider Christ as a vicarious sacrifice, or substituted in the room of sinners, and all the evils that came upon him are a manifestation of the wrath of God against sin. And this wrath is manifested in a more striking manner, than it could be by scourging all mankind out of existence. The divine wrath against sin appeared in the universal deluge, in the conflagration upon the plains of Sodom, and in the frequent plagues in the camp of the murmuring Israelites; but it never shone in a light so awful and convincing, as in the death of Christ, when the prophecy was fulfilled, "Awake, O sword, against my

shepherd, and against the man that is MY FELLOW, saith the Lord of Hosts."‡

God in this way having testified his utter abhorrence against sin, and Christ having voluntarily, in his own person, on our account, experienced the wages of it, which is death, the way is open, without any reflection upon the divine justice, or any ground of suspicion of the divine character, as conniving at sin, or looking upon it with less detestation than his tremendous threatenings had indicated, for pardon and justification to be proclaimed to all who would thenceforward forsake sin and accept of the Saviour; who would believe in his divine mission and character, imbibe his heavenly temper, copy his example, and "adorn his doctrine in all things." Hence, it is said, "Christ is the end of the law for righteousness to every one that believeth." God can "be just, and the justifier of him which believeth in Jesus." The Son of man is "lifted up, that whosoever believeth in him should not perish, but have eternal life." "Look unto me, and be ye saved, all the ends of the earth." OMICRON.

QUESTIONS RELATIVE TO
CHURCH GOVERNMENT, PRO-
POSED AND ANSWERED.

QUESTION I.

If a council called by a church for the purpose of ordaining a man to be her pastor, find him to be, in their opinion, heretical, and therefore refuse to ordain him, do they, by such refusal,

* Heb. vii. 26. † Isai. liii. 4, 5, 9, 10.

‡ Zech. xiii. 7.

leave him under an ecclesiastical censure?

ANSWER.

Every ordaining council must judge for themselves, whether it be their duty to ordain such pastor elect, or to forbear. If they find him essentially erroneous, they ought to forbear. But in this case they leave him in the same state, in which they found him, except so far as their result naturally excites suspicions in the minds of others. If they are called merely to ordain, they cannot censure him. For no man is to be tried and condemned as a heretic, unless there be a complaint exhibited, expressly stating the heresies which he avows; and unless he be previously served with a copy of said complaint, that he may have reasonable time to prepare for his defence; and unless the council to try him be explicitly called for the purpose; and he have a voice in their nomination.

If he is not laid under censure by the refusal of ordination, then the church may continue their call, and may convene another council; and this second council will have the same right, as the former had, to judge for themselves, whether it be their duty to ordain or forbear. If they ordain him, he is to be considered and treated, in all respects, as a minister in good standing, until a judiciary council, vested with authority to try him on the complaint, shall convict and condemn him. As the first council, by refusing to ordain the candidate, have left him under *suspicion*, but not under *censure*, in which equivocal state it is improper that he should remain, therefore a second

council ought to be called, before whom his opponents may bring their complaint, if they please; and in such expectation he is entitled to a voice in the nomination of this council. The members, at least some of the members of this council, ought to be called from the vicinity in which he has been previously conversant, as a theological student or preaching candidate, because to them his manners, abilities and sentiments may be best known. If in civil society a man accused of any crime has a right to be tried by good and lawful men of the *vicinage*, because, as civilians tell us, to *them* his past manner of life is better known than to strangers; for the same reason a candidate for the ministry, when called to a trial, has a right to the like privilege: And *his* *vicinage* may not be in the place, where he is invited to settle, but in the place where he has formerly lived and been educated. This may be at a distance from the place of his proposed settlement. Hence ordaining and judiciary councils are usually called, in part, from a distance.

QUESTION II.

May not a minor part of the council, if they are satisfied with the candidate, proceed to ordain him, although the major part refuse to act in the solemnity?

ANSWER.

As the *whole* council is called by the church to transact this business, and to approve and sanction the proposed relation between them and their pastor elect, the minor part cannot act in opposition to the major part, without a new call from the church. When the council have declared their result, their

existence, as a council, ceases. The church may then request certain members of the late council, or others, to ordain their pastor. These, thus authorized, may form themselves into a new council, and proceed to ordain, or not, as wisdom and duty shall direct.

QUESTION III.

If a number of the brethren of the church, thinking the pastor heretical, are dissatisfied with his ordination, ought they to withdraw from his ministry and from the communion of the church, and attend on ordinances elsewhere?

ANSWER.

They are not to withdraw *immediately*, but to remain in their connexion a reasonable time, until measures can be taken to investigate and rectify what they suppose to be amiss. They are to seek not merely *their own* profit, but the profit of *many*. If the man ordained is unfit to be *their* minister, he is no less unfit to be a minister *elsewhere*. If they think his ministry will be dangerous to *them*, they must think it will be more dangerous to their less discerning brethren; and therefore they are bound to take regular and orderly measures for his correction or deposition.

All the seven churches in Asia, except Philadelphia, were, in John's time, reprehensible for many corruptions both in manners and doctrines. Several of them had embraced the doctrines of Balaam, of the Nicolaitans, and of Jezebel. And these doctrines were countenanced, or not opposed by the *pastors*. To *them* therefore Christ's reproofs are primarily and immediately

directed. But the purer members of these churches are not commanded to leave their ministers, or their brethren, and join the church in Philadelphia; or to form themselves into separate churches in the places where they were; but on the contrary, to preserve their own purity in their present connexion, and by their example and influence to reform those, who were corrupt. Christ had but a few names in Sardis, which had not defiled their garments. These were not to retire, but to continue in their place, and strengthen the things, which remained.

QUESTION IV.

What steps ought the dissatisfied brethren to take in the case now supposed?

ANSWER.

When the church has determined to convene a second council for ordination, the opponents may state to the church in the form of a complaint all their objections and allegations against the pastor elect, and serve him with a copy of it, and may endeavour to sustain it in the presence of the council when convened. This is ordinarily the most proper and regular course. If, however, they think they have not been allowed a just share in choosing the council, and consequently cannot place sufficient confidence in them, they will probably decline to refer an ultimate decision of the matters in question to the judgment of such council. But still there is an after remedy.

If the pastor be ordained, the opponents, as has been shewn, are not hastily to withdraw, but to attend on his ministry, and

commune with their brethren ; for to withdraw, is to renounce and censure the minister and church without a previous trial ; it is to adopt the disorganizing principles of separatists, and other enemies of ecclesiastical order. But if they are still dissatisfied with the doctrines preached, or with the omission of doctrines, which ought to be preached by their minister, they are bound in common prudence, and by the plain direction of Christ, to confer with him in private. If they obtain no satisfaction, they are to request him and the church to join with them in calling a council to try him on a complaint, which, or a copy of which, is now to be before him and the church ; and this complaint must contain all matters of grievance and dissatisfaction that the controversy may be terminated.

The proposal for a mutual council should be made with a candid and pacific spirit, and without any such restrictions and limitations, as would tend to clog and defeat it. The apostle's direction in matters of discipline, particularly in the trial of an elder is, that nothing be done with *prejudice* or *partiality*. Each party ought to have a voice in the nomination, and neither should insist on a nomination, which can be justly exceptionable to the other ; for peace and truth should be the governing object with both. The apostle's caution, to do nothing by *prejudice* or *partiality*, plainly shows, that no man ought to be made a member of this council, who is under any known bias, or who, in a former council, or in any manner whatever, has given his

judgment in the case now to be tried.

In our civil courts no man can be a juror in a criminal prosecution, who is known to have declared his opinion against the person accused. In capital trials, the person to be tried may challenge peremptorily almost two whole juries, and remove as many more jurors as, in the judgment of the court, are objectionable characters ; and after all there can be no conviction without unanimity in the jury. Surely then in a Christian court no man should sit as a judge, who has given an opinion in a council, or elsewhere, against the person to be tried. This would be a palpable contradiction to the apostolic rule, that nothing be done by *prejudice* (previous judgment) or by *partiality*, (inclination to a person, or to either party.)*

When the mutual council is opened, the accuser will exhibit his complaint ; the accused will make his plea ; and the council will judge. The accused, under the direction of truth and conscience, has his option of three pleas. 1. He may plead that he has never avowed the heresies alleged. Then the accuser will produce his evidence, and the council will judge of its competence. Or, 2. He may concede the facts or avow the doctrines stated, and endeavour to justify them. It will then be incumbent on the complainant to prove that they are criminal heresies, and condemned as such in scripture ; and the council will judge, whether they are such or not. Or, he may confess, that

* Prokrima—Prosopolepsia.

he did *once* entertain and avow the doctrines alleged as erroneous ; but plead that he has since renounced them, and embraced the opposite sentiments. The council will then judge, whether this retraction be sufficient to satisfy themselves and others. And their favourable judgment will depend on the hopeful appearance of sincerity in the retractation. If he appears, on the whole, to be sound in faith, they will acquit him. If he appears obstinately heretical they will admonish him ; and if, after a second admonition given at a proper distance of time to observe the effect of the first, he still remains obstinate, they will reject him. In such a case it may be expedient for the council to adjourn, either in a body, or by deputation, in order to see their sentence of a second admonition, &c. carried into effect.

QUESTION V.

If the pastor and church reject the proposal of their dissatisfied brethren for a mutual council, what course can the latter take for redress ?

ANSWER.

According to the platform and the usage of churches, they will call a council *ex parte*, for advice. For any person or number of persons have a natural right to ask advice when they need it. In the choice of this council, prudence and charity, as well as the apostolic direction before mentioned, will lead them to seek advice from those who have not interested themselves, or taken a decisive part in their controversy. The advice of such persons will usually be deemed the most judicious and impartial, and will always have

the best effect. This council, being convened, will request a conference with the pastor, and such others, as he shall choose to bring with him ; or, (if there be a church meeting existing) with such as the church shall depute. If this request be rejected, the council will obtain the best information they can, concerning the state of the church, and the grounds of uneasiness in the dissatisfied. If they find the uneasiness groundless, they will say so, and advise the dissatisfied to remain in quiet communion with the church. If they find just ground of uneasiness, they will advise to a mutual council. This advice, with the reasons of it, will be given in writing to both parties. This is all that a council, called *ex parte*, have in the first instance a right to do. They may do nothing judicially, which shall affect the absent party, because nothing is by agreement submitted to them.

QUESTION VI.

If the pastor and church *still* refuse to join with their dissatisfied brethren in a mutual council, what can further be done ?

ANSWER.

If this refusal be known before the *ex parte* council is dissolved, (for it is not to keep the business in its own hands by adjournment) then, according to the platform, another council is to be nominated under the inspection and superintendency of the present council, who will act in behalf of the absent party, and prevent any improper choice.

If the mind of the absent party be *unknown*, then such a council, as is above described, will be chosen *provisionally*, to

be superseded, if a mutual council be afterward agreed on; otherwise to be convened. This council, if convened, is to have all the power of a *mutual council* so far as respects the *dissatisfied*. They will, when convened, first seek a conference with the absent party, who will be allowed to make *this* a mutual council as it now is, or by adding a proper number of churches, or to join with their brethren in calling a council *de novo*; and the present council will adjourn, or dissolve, as the case requires. But if the pastor and church will accept no overtures for accommodation, then the council will proceed; and will judge, that the aggrieved have taken all reasonable measures to obtain peace and reunion with their brethren; have exercised due patience and forbearance; have exhibited becoming charity and condescension; and therefore ought to be considered as Christians in good standing, and ought to be admitted to the fellowship of other churches. Or, if there be a competent number, and it be their desire, they may be incorporated into a distinct church, and recommended as a regular church of Christ.

This council have no power to dissolve the relation between the pastor and the people who adhere to him, or to receive and judge upon any complaint against him for heresy or immorality; for no such power is committed to them, nor does the pastor appear before them, or acknowledge their jurisdiction over him. But the council have a right to judge on what they see and know as a council; viz. that the pastor and church have

rejected all measures of accommodation with their brethren, and have refused the assistance of sister churches, in a case where such assistance appeared strongly urgent and absolutely necessary; that consequently they have renounced the communion of other churches, and put themselves in a state of non-communion, and that they ought to be considered and treated, as being in that state, in which they have voluntarily placed themselves, and pertinaciously continued.

This result of council ought to be respected by all other churches. Thus will it have all the effect, that a sentence of excommunication could have, if pronounced by a mutual council.

TITUS.

ON THE NAME CHRISTIAN.

Continued from p. 463.

2. WE shall consider the character of the persons to whom this name was originally applied.

This name was not applied to all indiscriminately, who lived in the town of Antioch; but to a particular description of persons, distinguished from others, by their being *followers of Jesus Christ*. Their badge of distinction did not consist *merely* in saying, "Lord, Lord;" but in doing the things which he commanded them. They were persons, who not only had a *name to live*, but were also *living epistles* of Christ, known and read of all men. By nature they were like the rest of their townsmen, living without God, *without*

Christ, and without hope in the world. A very great and important change had been produced in their minds, before they became followers of Jesus Christ. This change, the Saviour declares, must be experienced by all, who enter his kingdom. John iii. 1—8. Concerning it the prophet speaks, Isai. liv. 13, "All thy children shall be taught of the Lord;" and wherein it consists Jesus explains, John vi. 45, "Every one who hath heard, and hath learned of the Father, cometh unto me." How this change was effected may be learned from the following passages of scripture. John i. 12, 13, James i. 18, 1 Pet. i. 22, 23, 2 Cor. iv. 6, Eph. ii. 8, 9, 10, Rom. x. 17. It was after this change was produced, and in consequence of it, they were called *disciples*. This was the name by which they were called, before they received the name Christian. "The *disciples* were called Christians first in Antioch."

The term *disciple* signifies a scholar, or learner, and supposes a master from whom instruction is received. John Baptist had his disciples; and we read also of the disciples of the Pharisees, who followed them as their masters. When any were born of the incorruptible seed of the word of God, and made the children of God, by faith in Christ Jesus, they were added to the church. This was the school in which the disciples were taught, and these were the persons over whom Jesus presided as master. No progress can be made in his school without a change of mind. To admit persons without it, is only to keep the school

in perpetual fermentation, bring it into public contempt, and greatly to retard the progress of others.

The term disciple, or scholar, suggests the idea of something to be learned. In the school of Christ, the only book to be used is the *Bible*, 2 Tim. i. 13, and iv. 3, 4, 1 Tim. vi. 3—5, Isai. viii. 20, Mat. xv. 1—9. This book, he assures us, "is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." All his disciples have not only received an understanding to learn, 1 John v. 20, but also an ardent love to the book to be taught, Ps. cxix. 97. The truth it contains is the joy and rejoicing of their hearts. All Christ's sheep hear his voice, know it, and follow him. This is one of the principal things by which his disciples are distinguished from others; for, saith their Master, "Every one who is of the truth heareth my voice, John xviii. 37. And again it is written by an apostle, "He that knoweth God, heareth us; he that is not of God, heareth not us; by this we know the spirit of truth, and the spirit of error," 1 John iv. 6. At their entrance into this school, they are but children, knowing only the first principles of the oracles of God. But leaving these, they go on unto perfection, growing in grace, and in the knowledge of their Lord and Saviour Jesus Christ. The knowledge to be attained is important and extensive. To be like their Master is the grand object proposed. To effect this, it may be observ-

ed, in general, that to know more perfectly the doctrines he has delivered, to obey all the precepts he has enjoined, to observe all the ordinances he has instituted, to follow the example he hath set, and to imbibe the spirit he manifested, are a few of the leading principles of the knowledge to be attained. They who make the greatest proficiency in these are his disciples indeed. To attain these, requires application, perseverance, and constant dependence on the Lord; "for without him they can do nothing." As it is not by turning over the leaves of his book any scholar makes progress in knowledge, but by applying his mind to the matter it contains; so is it not merely by looking at the Bible, nor by a careless and partial perusal of it, that any disciple of Christ can grow in the knowledge of him, but by digging in it as for hid treasure. "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear to wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and lift up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; *then* shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. ii. 1—5, &c. The scriptures contain treasures of wisdom and knowledge which can never be exhausted. The greatest proficient in the knowledge of them confesses, that comparatively he knoweth nothing. The more he learns, the more he perceives his ignorance, and,

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sitting at Jesus' feet, he looks up to him, and prays, "Lord, open thou mine eyes, that I may behold wondrous things out of thy law."

Love to Jesus their Master formed one radical feature in the original character of those called *Christians*. Love to him was the principle from which all their obedience proceeded, and which rendered his yoke easy, and his burden light. It led the Pagan to renounce his idols, the worldling his pleasures, the Pharisee his self-righteousness, and the Publican his wickedness, and all to follow Jesus. "The love of Christ constrained them." The love they had to him was both ardent and permanent. He was the constant theme of their public discourses, and of their private conversations. Through him their prayers were always presented, and in all their praises he was the burden of their song. Inflexible attachment to Christ and his doctrine made them suffer persecution from their nearest and dearest relations, renounce all the pleasures of sin, expose themselves to shame and contempt, take joyfully the spoiling of their goods, and live in perpetual suspense, as to life itself. The doctrines of their Master, which they firmly believed, were opposed to all the ideas the world had of religion; his precepts, which they conscientiously obeyed, were a constant reproof of their unholy practices; and their manners throughout such, that hostilities on the part of the world seldom ceased. The united powers of earth and hell could not alienate their affections from him. The persuasion of friends, the influ-

ence of interested priests, the threats of civil rulers, yea, all the horrors of poverty, persecution, and death, could not deter them from preaching his name, nor obeying his commandments. The following sayings of their Master seem to have made an indelible impression on their hearts ; "He that hath my commandments and keepeth them, he it is that loveth me. If any man love me, he will keep my words. He that loveth me not, keepeth not my sayings. Ye are my friends, if ye do whatsoever I command you. For whosoever will save his life shall lose it ; but whosoever shall lose his life for my sake, and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul ! or what shall a man give in exchange for his soul !"

Love to one another formed another prominent feature in their character. It was by love to each other that they were to be known ; "by this shall all men know that ye are my disciples, if ye have love one to another." This love they expressed to each other in every possible way. They visited each other when sick, fed each other when hungry, clothed each other when naked, were in bonds with them who were bound, wept with them who wept, and rejoiced with them that rejoiced. They are represented as the members of one body ; "and if one member suffered, all the other members suffered with it ; or if one member was honoured, all the members rejoiced with it." The mutual and affectionate love which existed among them sur-

passed every thing the world had beheld, and constrained them to say, "See how these Christians love one another." Those, who wish to know the degree of love to which they were exhorted, the extent to which they carried it, and the various ways by which they expressed it, may consult the following texts of scripture. John xv. 12. 1 John iii. 16—18. Rom. xvi. 3, 4. 2 Tim. i. 16—18. James ii. 14—26. Acts xi. 27—30. Phil. iv. 14—18. Mat. xxv. 31—46.

Separation from the world also distinguished the first Christians. This separation did not consist in abandoning the abodes of men and retiring to a nunnery or abbey ; but in separation from the spirit and practices of the world that lay in wickedness. While interwoven with society in all its possible connexions, they performed all the relative and social duties of life ; and although surrounded with temptations to sin, they kept themselves unspotted from the world. They were subject to the powers that be, not only for wrath but for conscience' sake ; whether the government was monarchical, democratical, or tyrannical, they rendered to all their dues, tribute to whom tribute was due, custom to whom custom, fear to whom fear, honour to whom honour. If husbands, they loved their wives, and were not bitter against them ; but dwelt with them according to knowledge. If wives, they were in subjection to their own husbands. If parents, they loved their children, and did not provoke them to wrath ; but brought them up in the nurture and admonition

of the Lord. If masters, they rendered to their servants that which was just and equal; and if servants, they obeyed their masters not with eye service as men pleasers, but in singleness of heart, fearing God. On every first day of the week they were visibly separated from the world, and continued stedfastly in the apostles' doctrine and fellowship; in breaking of bread and in prayers. This separation was supported during the week by a denial of all ungodliness, and worldly lusts, living soberly, righteously, and godly in the world. Whilst ready to every good work in society, they had no fellowship with the unfruitful works of darkness, but rather reprov'd them. Although gen-

tle towards all men, they could not bear them, who were evil; but hated even the garment spotted by the flesh. As they testified to the world, that their works were evil, they were also careful to watch over one another in love, lest any root of bitterness, springing up among themselves, should trouble them, and thereby many be defiled. Knowing that a little leaven leaveneth the whole lump, they did not connive at each other's sins, but put away evil from among them, either by admonition, rebuke, or exclusion, as the nature of the offence and the commandments of their Master required.

CYPRIAN.

To be continued.

Review of New Publications.

DR. REES' CYCLOPÆDIA, VOL. I. PART II.

Continued from page 274.

ALEXIPHARMIC contains additional observations on the obscurity of the opinion, which the ancients entertained, and which some of the moderns still entertain, of the operation of supposed antidotes to poison.

Alkali contains some new information relating to the essential properties of that order of salts.

Alleghany Mountains and River have received very material additions; yet we think those articles far less full than they ought to have been. We question the propriety of calling the Mountains of New Hampshire, Vermont, and Massachusetts, Alleghany Mountains. They

have not heretofore been considered as extending north of the Hudson.

Under the article *Allium* some useful directions are added in the American Edition, on the mode of cultivating onions in the United States.

Additions have been made to the following articles in this number besides those we have already mentioned: *Albugo*, *Alcohol*, *Alembroth Salt*, *Alfred* in Biography, *Alhuys*, *Alibi*, *Alien*, *Alliteration*, *Allusion*, *Alluvion*, *Alnwick*, *Aloes*, *Alvah*, *Alveoli*, and *Alum*.

The following articles are new: *Aleino Mont*, *Aleonchol*, *Alderburgh*, *Alderton-point*, *Al-*

fred in Geography, *Allah-Shur*, *Alley*, *Almsbury*, *Alpuach*, *Alstead*, *Alslon-Moor*, *Altdorf*, *Alten*, *Altun-Kupfree*, *Altyn-Obo*, *Alvidras*, *Alupka*, and *Aly-ghur*.

Among the plates we observe a better delineation of the paths of comets, than we have ever before seen. The orbits and inclinations of seventy two of these irregular bodies are described.

Few books, printed in any country, are more free from typographical errors, than this part of the first volume, and the mechanical execution in general will be acknowledged by every man to be excellent.

VOL. II. PART I.

ON the subject of *Amber*, the reader will find, in the American edition, some new conjectures from M. Patrin on the formation of this curious substance, with an account of a mode of making *artificial amber* possessing all the properties of the true, by Professor Hermbetoedt of Berlin.

After the life and character of *St. Ambrose*, the American editors subjoin the following paragraph.

“Of a man who acted so frequently and so vigorously against the Arians as *St. Ambrose* did, it would hardly be reasonable to expect that an Arian biographer should speak more justly than he has done in this article. A little more allowance however ought, we think, to be made for *Ambrose* than he has here received; especially in the summary of his character given toward the close of the article.”

Amendment in law has received some small additions.

As the article *America* must be interesting to the readers of

the *Panoplist*, we shall give a more particular review than we have thought proper to bestow on any preceding article. In making our observations, we shall pursue the course followed by the writers, however defective in method, as this is the only natural way in which a review can be conducted.

We are first presented with a refutation of the opinion that either the Phenicians in ancient, or the Chinese in modern times, have visited America, and with a supposition that the Icelanders and Norwegians may have frequented the shores of Greenland before the time of Columbus.

The next thing worthy of notice is a suggestion of the inferiority of the Americans to the inhabitants of the Eastern continent, which is conveyed in the declaration, “that they are less industrious and less inventive than the people of the old world, and that they seem to live in a state of *eternal infancy*.”

The American editors very properly insert a paragraph exposing the futility of such general, unexplained abuse. Nothing more immediately excites disgust, than to see a man, who would be thought a philosopher, deciding upon the powers and faculties of those, who inhabit a whole hemisphere, not only without information, but most evidently without reflection. Perhaps on no subject whatever has a greater proportion of puerile reasoning, and despicable conjecture, been thrown upon the world, than is to be found in the multiplied attempts to prove the Americans inferior, in every point of view, to the inhabitants

of the Eastern continent. Most of the writers appear almost absolutely incapable of comparing and judging. One would think, however, they might at least call to mind what they are taught in the Geographies of their own continent. But it seems they are so occupied in commiserating our unhappy inferiority in these "goings down of the sun," that they have no time for any thing else. As a proof of both these assertions take this frequent instance. They argue from the *inactivity and indisposition to labour*, observable among the natives of America, that they are inferior to the natives of the old world. Now it appears to us, if their recollection had not left them, they would remember having read of unstable Tartars, sluggish Turks, feeble Hindoos, debased Hottentots, and many other nations both *inactive and indisposed to labour*, among the favoured inhabitants of their own continent. If they were capable of comparing and judging, they would at once see, that education and habit are the great agents in forming men for action, and in developing and bringing into operation the human powers of body or mind. They triumph in the assertion that the Americans cannot endure the hardy labour which is submitted to cheerfully, by the more robust European. It is no more than fair, that we should tell them of some things which we can do, and which would yet afford some employment for their more perfect faculties. What, think ye, would a Northumberland labourer say, to a proposal from a Mohawk to follow him for three days, in a steady trot, without eating, and with

scanty sleep, and that on the bare ground, and in the open air? Even an English fox-hunter, much as he loves the game and the forest, would relish but ill a week's chase, if he were obliged to rest at night in a smoky wigwam, or upon hemlock bushes spread upon the snow, and to satisfy his hunger with tightening his belt, or at best with a few ounces of fresh dried fish, or a greasy hunch of bear's meat. He would, methinks, after a short trial, be willing to give up the claim of superiority, if he could but get back to his bread, his beef, his beer, and his feather bed. If, by the bye, these writers wish for information on the subject of *American labour and industry*, there are divers farmers and forest fellers, in Vermont, New Hampshire, and Maine, who can tell them stories, which will convince common understandings, that there are some men on this continent, who are not so extremely feeble, as the miserable theories of these sophists might lead them to suppose. But to compare one man with another who is in circumstances entirely different, and who is under the influence of a thousand powerful causes to which the first is a stranger, seems to us the very depth of folly; and of course all the conclusions of the writers alluded to, are no more deserving of respect than the vagaries of a delirium. Let us try their mode of reasoning by confining and applying it to persons in different circumstances on the Eastern continent.

Let us, for example, undertake to prove that the people of England are inferior to those of Italy. According to the reasoning a-

dopted with respect to America, we may allege, that the cocknies of London cannot possibly be possessed of natural powers equal to those exhibited by the ancient Romans. They may cut a tolerable figure, to be sure, in their counting-houses, or at a city feast, but as for labour or fatigue they are totally unwilling and unable to bear it. A single muster in the city train-bands overcomes them; what then would they do if they were compelled to traverse a continent, amidst forests, morasses, and mountains, in forced marches, encased in mail, and with sixty pounds burden of armour and baggage? Is it not plain, they must immediately sink under such enormous toils?

By such contemptible sophistry any thing can be proved, however absurd and contradictory to common sense it may be. In this way you might convict even Bonaparte of imbecility, for we imagine he would hardly be able to march, like Septimius Severus, on foot at the head of his legions, and to sleep at night on the bare ground, accoutred as in the day, surrounded by his cuirassers on their arms. Indeed, it would be rather hard to impute it to the natural inferiority of a delicate matron in a European metropolis, that she is not able to rake hay, or reap at the same time that she nurses a child, like the wife of a Russian, or a Scotch peasant. But enough of this. It would seem plain to a man who has a particle of understanding, that you cannot institute a comparison between the powers of men who are, as to all the operative causes in the formation of a character, entirely different from each other.

Next comes the story that native Americans have no beards; and this is refuted by the American editors by stating the perfectly well known manner in which their beards are eradicated.

The story of Patagonian giants is rejected as entirely fabulous; but from various information subjoined by the American editors, it seems there is the most satisfactory reason to believe that there is, near the southern extremity of our continent, a race of uncommonly tall men.

That our readers may not think we speak too contemptuously of the manner in which this article is treated, a few selections shall be made, and succeeded by remarks. After speaking of various natural causes, such as great forests, lakes, colder climate, &c. &c. the writer goes on to say;

"Now, these several causes operating conjointly must have had an influence on the constitution of the indigenous people, so as to produce some alteration in their faculties: accordingly, it is only to a want of penetration that we can ascribe the little progress they had made in metallurgy, &c."

How does it follow, that these causes *must have had an influence* to produce some alteration in the faculties of these people? For ought that is here, or any where said, the faculties of the people on the eastern continent are by nature equal. They are placed by nature, (for God is studiously excluded from any influence, or interest in the matter) on the same level, elevated, to be sure, not a little above the depressed, indigenous people of this western world. Now let these arrogant pretenders to

science mention or describe a single climate in their favoured portion of the globe, (except perhaps the sandy deserts of the torrid zone, which surely cannot afford much cause of boasting) and we will agree to point them to some part of our continent possessed of all the same advantages, and free from as many evils as theirs. Is it too cold for the enlargement and progress of the human mind in latitude 40 here? One would think, then, that in the 52d degree in Europe, their perpetual damps would be scarcely less noxious. Is it too warm? We should conclude, then, that the perpetual summer of Hindostan would wither and scorch every germ of intellectual growth.

To be continued.

Lectures on Jewish Antiquities delivered at Harvard University in Cambridge, A. D. 1802 and 1803. By David Tappan D. D. Late Hollis Professor of Divinity in that Seminary.

THESE Lectures give a luminous view of the most prominent and interesting peculiarities of the Jewish government and religion. They begin with exhibiting the origin and progress of civil government in general, and proceed to develope and explain the special government of the Jews, which was designed and calculated to preserve among them the true religion in connexion with their temporal freedom and prosperity.

The unity, perfection, providence and moral government of God are taught and inculcated as the basis of their national gov-

ernment, as well as of their religion.

Their civil government, which was appointed and framed by God himself, was originally a free and equal republic. It consisted of three, or, perhaps it may be said, of four branches; the congregation of the people, who, on some great occasions, assembled personally or by representation; the council of elders deputed from the several tribes to act as an advisory body; and the judge or chief magistrate, who was the supreme executive in civil matters, and often acted as the commander in chief of the military forces. Besides these was the Oracle, which, in doubtful and important cases, was consulted by the high priest at the request, and in the presence of the magistrate, and from which answers were vocally given in the hearing of all who attended the consultation. The powers of these several branches, and the nature and design of the oracle, our author has happily explained.

He observes a great similarity in that government to the present government of the American States, in which there is a house of representatives, a chamber of senators, and a supreme executive with an advisory council.

"The most free and equal governments of ancient and modern times, have wisely introduced a senate in some form or other, to check popular rashness, precipitation and intrigue, and by their temperate wisdom and influence to guide, mature and control the public opinion and conduct. The inestimable value of this branch, both in the individual and United States, was early anticipated and has been constantly felt by our enlightened citizens."

We have not the vocal, but we have a written oracle, which by its moral instructions and solemn sanctions is to guide and influence the conduct both of rulers and citizens.

Though there is a similarity in some respects, yet in other respects there is a difference between the Jewish and the American governments. In the latter there is a power of making laws and imposing taxes. In the former the laws were already made, and the taxes, or means of supporting religion and government, were permanently fixed and ascertained by divine authority. The whole nation was a body of soldiers, and every man, when called forth to war, went at his own expense. The chief business of the government was to deliberate and determine on matters of peace and war, public defence, and other great national concerns.

The discontents of the people under their free government, changed it, in a course of years, into a monarchy. Foreseeing this change, God expressly ordered, that whenever they should set a king over them, they should select for the kingly office one of their own people; and that he should write out for himself a copy of the divine law, and keep it by him for his direction in the administration of his government. Under the monarchy, which the people were anxious to obtain, they were, for the greater part of the time, very unhappy; for their kings were generally wicked, unprincipled, irreligious men, and the people were easily corrupted by so high an example.

The religious constitution of this nation, besides the injunction of moral duties, which it considered as of principal importance, required a great multitude of ceremonial observances and periodical festivals, for the administration of which a competent number of officers were appointed. The ritual law descends to many minute particulars, some of which appear trivial and useless, and were attended with considerable labour and expense. But, as our author has clearly shewn, they were wisely adapted to the habits and circumstances of that people, and to their peculiar situation, and were the best guards, that could be devised, to secure them from the idolatries and superstitions of surrounding nations, by whom they were always in danger of being corrupted; and, on the whole, they were happily calculated to preserve the knowledge and worship of the one supreme God, to promote peace and union among themselves, and to enforce the practice of all moral duties.

On circumcision, which, as a seal of God's covenant, was instituted under the patriarchal, and continued under the Jewish dispensation, and on the weekly Sabbath, which began at the creation of man, and was revived by Moses and placed among his moral precepts, our author treats more largely, than on some other institutions, and points out their usefulness and their continuation in substance, though with some variance of form, under the dispensation of Christ.

He next shews the importance of God's early and visible mani-

festations of himself to his people, and the manner in which these manifestations were made; the nature and use of the tabernacle and temple; the appointment and qualifications of the ministers of the sanctuary; their induction into office, and their respective duties; and he answers several inquiries relative to the Jewish priesthood.

He explains particularly the duties of the prophets, the manner of their education, and the use and design of their ministry, which was to reprove the people for their corruptions, warn them of impending judgments, call them to repentance, shew them the subservience of the ceremonial to the moral law, and predict the grand events which related to posterity, to the Gentiles, and to the gospel dispensation; and he subjoins a vindication of the character and writings of the prophets against the cavils and objections of infidels.

He gives a better account, than can easily be found elsewhere, of the several sects, which appeared among the Jews, in and near the time of our Saviour, and shews their rise and origin, and their distinguishing tenets and manners.

He shews how the numerous rites and ceremonies of the Hebrew ritual gradually unfolded the more perfect dispensation of the gospel.

Lastly; he compares the character and institutions of the Hindoos with those of the Hebrews; and proves, that the institution of the Hebrews could not be derived from the Hindoos, or from any other human source.

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These "Lectures on Jewish Antiquities" were to have been followed by a course of Lectures on "Ecclesiastical History." We painfully regret that this design was arrested in the beginning by the hand of a righteous and sovereign Providence.

Particular extracts from the work, which we have reviewed, we thought unnecessary, as we trust the whole work will be extensively read; and in a work so uniformly important and instructive, and in which there is so little preference of one part to another, it is difficult to make selections.

Of the style and manner we need say no more than this: Doctor Tappan has written like himself, with perspicuity, correctness and energy.

The Lectures were happily adapted to the design of their institution; and are well worthy of the perusal of ministers, students in divinity, and Christians in general. They cast light, not only on the subjects chosen for elucidation, but also on many obscure passages of the Bible. They lend their aid to display the evidences of the divine origin both of the old and new Testament, and give a full answer to the cavils of infidels against the divinity of the Mosaic institutes.

As the Doctor studied conciseness, he has, in a summary way, passed over some matters, on which, we think, he might have enlarged to advantage. The conquest of Canaan, and the extermination of its inhabitants he justifies by the warrant given to the Jews by him, who is the Sovereign of the universe. This certainly is a sufficient

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justification. But we think the conquest may be farther vindicated by the rules and usages of nations, not merely in that rude and barbarous age ; but also in our own more civilized times.

The Doctor has mentioned the appointment of cities of refuge for the manslayer ; but has not assigned the reasons, arising from the then prevailing customs of the world, for this hu-

mane and kind institution, nor pointed out its moral and religious design.

✍ If some of our obliging correspondents would favour us with a dissertation on each of the subjects mentioned by the Reviewer, he would oblige the Editors, and, we believe, he would also gratify our readers.

Religious Intelligence.

UNITED STATES.

Tenth meeting of the Congregational Missionary Society in the Counties of Berkshire and Columbia.

AGREEABLY to appointment, the tenth annual meeting of the Congregational Missionary Society in the Counties of Berkshire and Columbia was holden at the meeting house in Pittsfield, Sept. 15th, 1807 ; at the opening of which a sermon was delivered by the Rev. Silas Churchitt of New-Lebanon.

At this meeting several new members were added to the Society, which was gratefully noticed, by the friends of the missionary interest, as a token of good from the Head of the church.

The Trustees made a report of their doings from the time of their appointment, viz. from Sept. 1806, to Sept. 1807, which received the approbation of the Society.

The Report is as follows :

The Trustees of the Missionary Society request the attention of the members to the following account of missions for the last year, and of their doings in the discharge of the trust which has been committed to them.

The missionaries, respecting whom information is now to be communicated, are Rev. Nathaniel Turner, Mr. Ebenezer I. Leavenworth, Mr. Levi Parsons, Rev. Alvan Sanderson, Rev. Enos Bliss, Rev. Azel Washburn, Rev. Oliver Ayer, Rev. Jeremiah Osborn, and Rev. Samuel Shepard.

Rev. Mr Turner's mission was for 16 weeks in the north-western

Counties of the state of Vermont, and the new settlements west of Lake Champlain. His journal has been received, by which it appears, that he travelled 900 miles, preached 97 times, attended 19 conferences and church meetings, and 8 lectures preached by other ministers. He administered the sacrament of the Lord's supper twice, baptised 12 infants and one adult, visited and conversed with nearly 200 families on religious subjects, and received in contribution for the Missionary Society \$10,2.

From Mr. Leavenworth's journal it appears, that he performed a mission of 12 weeks in the Counties of Luzern and Wayne, that he rode 734 miles, preached 59 times, attended 22 conferences, and visited 153 families and 4 schools. He received in contribution from the people among whom he laboured \$26,6.

Mr. Parsons' journal has been received, from which it appears, that he performed a mission of 10 weeks in the western Counties of the state of New York ; that he rode upwards of 500 miles, preached 53 sermons, attended 5 conferences, visited 3 schools, made numerous family visits, and received in contribution \$12,76.

From the journal of Rev. Alvan Sanderson, who performed a mission of 12 weeks in the north western Counties of Vermont, it appears that

he was very laborious and faithful in his services, in attending conferences, in preaching lectures, in visiting families and schools, and that he received in contribution \$18,50.

The journal of Rev. Enos Bliss has been received, from which it appears, that he has performed a mission of 12 weeks in the new settlements, on the Black River, that he travelled 722 miles, preached 94 sermons, made 100 family visits, attended 18 conferences, visited 7 schools, attended 4 funerals, administered the sacrament of the Lord's supper twice, and baptism 3 times, and received in contribution \$7,28.

Rev. Azel Washburn was appointed to perform a mission, of 4 weeks, in the north eastern part of the County of Berkshire. From his journal it appears that he preached 26 times, visited 2 schools, attended one religious conference, visited from 60 to 70 families, and received in contribution \$18,61.

Rev. Mr. Ayer, by appointment, has performed a mission, of 20 weeks, in the western Counties in the state of New-York. On this mission he rode 1150 miles, preached 82 sermons, made 121 family visits, attended 4 funerals and 15 conferences, visited and catechised 3 schools, baptised 27 children, admitted 5 persons to the communion of churches, attended 3 church meetings, and received in contribution \$52,94.

Mr. Ebenezer I. Leavenworth is engaged on another mission, of 12 weeks, in the Counties of Luzern and Wayne. He has sent to us a journal of 8 weeks of labour, as a part of this mission, accompanied by a letter, in which he gives assurance, that he

will perform the remainder, in a short time ; he having suspended missionary services, with a view of supplying, for a few weeks, a vacant society, as a candidate. From his journal of that part of his mission, which he has performed, it appears that he attended 14 conferences, preached 36 sermons, visited 6 schools and 128 families, and received in contribution \$5,68.

A missionary appointment has been sent to Rev. Jeremiah Osborn of Western, Tioga County, authorising him to labour in the service of the Society 4 or 5 weeks, at his discretion, in the vacant towns and settlements adjacent to him.

Rev. Samuel Shepard was requested to spend a few days as a missionary, in the north east part of the County of Berkshire. His journal of this mission states, that he laboured 9 days, rode more than 80 miles, preached 13 sermons, visited 10 families, 2 schools and a number of sick people. He received in contribution \$3,63.

Since the last Report of the Trustees to the Society, returns of 91 weeks and 2 days of missionary service, actually performed, have been made to the Trustees.

The amount of contributions, in the new settlements, as stated by the journals received, is \$155,48.

The amount of monies paid out, since the last Report, for missionary preaching is \$458,58.

The Report of the Treasurer was also heard and accepted by the Society. The following is his Report at large, with a statement of his accounts continued to Feb. 4th, 1808, when they were audited.

A statement of the funds of the Congregational Missionary Society in the Counties of Berkshire and Columbia, and the expenditures of the same, from the 21st of November, 1806, to the 4th of February, 1808, inclusive.

Account of Monies received by the Treasurer.

Balance in the Treasury, Nov. 21st, 1806	-	-	-	-	\$ 466,40
1807, Jan. 9, Of Rev. Enos Bliss, collected on his mission to Black River	7,28				
Feb. 6th, Of Rev. Alvan Sanderson, collected on his mission to the northern parts of the state of Vermont	-	-	-	-	18,50
12th, Of Rev. Azel Washburn, collected on a mission in the northern parts of the county of Berkshire	-	-	-	-	16,61
13th, Of Rev. Azel Washburn, a donation	-	-	-	-	2,00
Of a member for arrears of annuities	-	-	-	-	2,00
25th, Of the town of Pittsfield	-	-	-	-	23,00
March 6, Of P. a donation	-	-	-	-	2,60
Of R. E. a donation	-	-	-	-	2,00

Mar. 20,	Of Mr. Levi Parsons, collected on a mission to the western counties of the state of New York	- - - - -	12,76
April 21,	Of the town of Lee	- - - - -	20,11
June 10,	Of a member for arrears of annuities	- - - - -	1,00
17,	Of Rev. S. Tracy, a donation	- - - - -	1,75
July 1st,	Of deacon John Hall, a donation	- - - - -	2,00
Sept. 4th,	Of a friend of missions in Williamstown	- - - - -	10,00
	Of Rev. Alvan Hyde, being the profits arising from his sale of the second volume of the Panoplist	- - - - -	37,00
15th,	Of 27 members, their annual dues	- - - - -	27,00
	Of 5 members, arrearage of annual dues	- - - - -	5,00
	Of 6 members, their entrance money	- - - - -	6,00
	Of Rev. Samuel Shepard, collected on a mission to the northern parts of the county of Berkshire	- - - - -	3,63
	Of the town of Middlefield	- - - - -	17,06
	Of the town of New Concord	- - - - -	13,37
	Of the town of New Lebanon	- - - - -	7,67
	Of a friend of gospel missions	- - - - -	2,00
	Of Mr. Samuel Baldwin, jun.	- - - - -	4,00
	Of Rev. Elisha Yale	- - - - -	1,10
	Of Mr. Leicester	- - - - -	1,00
	Of Mr. William Allen	- - - - -	1,00
30th,	Of a friend of missions in Dalton	- - - - -	1,00
Oct. 5th,	Of Rev. Oliver Ayer, collected on a mission to the Western parts of the state of New York	- - - - -	52,94
	Of Mr. Ebenezer I. Leavenworth, collected on a mission to the counties of Wayne and Luzern, Penna.	- - - - -	4,70
Dec. 4th,	Of a female friend of missions	- - - - -	2,50
	Of a friend of missions	- - - - -	2,00
1808, Feb. 4,	Of the North Society in the town of New Marlborough	- - - - -	16,53
	Of 9 members, arrearage of their annuities, received at sundry times since Nov. 21st, 1806	- - - - -	9,00
			<hr/> \$802,51 <hr/>

The number of Books received since Nov. 21st, 1806, viz.

Of the town of Pittsfield, 3 bibles, 7 testaments, 1 Spelling-book, 1 Resurrection of Christ, 3 primers, and 1 Trial of the Witnesses.

Of Mr. Fox of Boston, 9 vols. of "A compendium of Christian Theology."

The number of Books delivered out to Missionaries to be distributed in the new settlements, since Nov. 21st, 1806, viz.

6 Bibles, 4 testaments, 6 Primers and 6 "Cheap Religious Tracts."

The number of books now on hand, viz.

40 Bibles, 54 testaments, 9 vols. of "a Compendium of Christian Theology," 1 bible dictionary, 1 religious life, 1 spellingbook, 1 resurrection of Christ, 1 Trial of the Witnesses, 3 Primers, and 36 dialogues, or "cheap religious tracts."

Monies paid by order of the Trustees since Nov. 21st, 1806.

Dec. 5, 1806,	To Rev. Oliver Ayer, in advance of a mission to the counties of Otsego, Herkimer, Ontario, and Steuben in the state of New York	- - - - -	50,00
1807, Jan. 9,	To Rev. Enos Bliss for a mission to the settlements on Black River, in the State of New York.	- - - - -	64,00
Jan. 12,	To Mr. Ebenezer I. Leavenworth for a mission to the County of Luzern, Pennsylvania	- - - - -	35,00

Jan. 19th,	To Mr. Ebenezer I. Leavenworth in advance of a misson	- 38,50
	To Mr. Levi Parsons for a mission to the County of Onondago, State of New York	- 28,75
Feb. 6,	To Rev. Alvan Sanderson for a mission to the Northwesterly parts of the State of Vermont	- 80,00
12th,	To Rev. Azel Washburn for a mission to the northerly parts of the County of Berkshire	- 28,00
March 20,	To Mr. Levi Parsons, for missionary services in the western Counties in the State of New York	- 31,25
July 1,	To Mr. Ebenezer I. Leavenworth for missionary services in the Counties of Wayne and Luzern, Pennsylvania	- 23,00
20th,	To Mr. Oliver Sergeant for missionary services	- 5,00
Sep. 15,	To Rev. Dr. West, expense of advertising the meeting of the Trustees	- 1,00
	To Rev. Thomas Allen, expense of transporting Books	- 0,50
Oct. 5,	To Rev. Oliver Ayer for a mission to the western parts of the State of New York	- 90,00
	To Mr. Ebenezer I. Leavenworth for missionary services in the Counties of Wayne and Luzern, Pennsylvania	- 9,82
Dec. 30,	To Rev. Aaron Kinne, for a mission to the northern parts of the County of Berkshire	- 21,00
1808, Feb. 4,	The Balance of money in the Treasury	- 296,69

\$802,51

WILLIAM WALKER, *Treasurer.*
SAMUEL SHEPARD, *Auditor.*

Officers of the Society for the present year.

REV. STEPHEN WEST, D. D. *Pres.*
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HON. W. WALKER, Esq. *Treasurer.*
REV. ALVAN HYDE, *Secretary.*
REV. SAMUEL SHEPARD, *Clerk.*

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REV. STEPHEN WEST, D. D.

REV. ALVAN HYDE.

REV. SAMUEL SHEPARD.

The next annual meeting of the Society will be holden at the meeting-house in Lanesborough the 3d Tuesday in Sept. 1808, at 2 o'clock P. M. Rev. Jonathan Nash of Middlefield is appointed to preach on the occasion, and in case of his failure, Rev. John Morse of Green River.

ALVAN HYDE, *Secretary.*

INTERESTING.

INDIA.

RELIGIOUS AND LITERARY INTELLIGENCE.

THE Secretary of the London Missionary Society has received a letter from the Rev. Mr. Ringeltaube, dated Palamcotta, Feb. 7, 1807. This Missionary has acquired the language of the country, so as to write it correctly, and speak it with but little hesitation.

Mr. Ringeltaube has also sent his journal, from Sept. 12, 1806, to Feb. 6, 1807. He mentions that Dr. Buchanan had requested the loan of his Bible in the Tamul language, as he was about to commence the Malaya-

lam translation of the scriptures immediately, there being 200,000 Christians in Malayalam, who are ready to receive it. Even the Romish bishop, it is said, signified his consent to the circulation of the scriptures among his people. The Doctor observes in his letter to Mr. Ringeltaube, that he has had singular success in obtaining ancient manuscripts, in Hebrew, Syriac, &c. Mr. R. greatly rejoiced at this good news; and sent him his only copy of that Bible without delay.

Ecclesiastical Antiquities in India.

[We have been favoured by a respectable Correspondent in India, with a copy of a REPORT, presented by a pious clergyman, at the request of the Governor of Madras, concerning the state of the ancient Christians in Cochin and Travancore. This Report is so curious and so interesting, that we shall give the whole of it to our readers, assured that they will esteem it, as we do, a most valuable and important document. It is followed by an account of the Rev. Dr. Buchanan's Discoveries.]

REPORT

Of the Senior Chaplain of Fort St. George, to the Right Honourable Lord William Bentinck, governor of Madras, on the state of the Christians inhabiting the kingdoms of Cochin and Travancore; with an article of interesting literary intelligence, containing an account of the discoveries made by the Rev. Dr. Buchanan, in the course of his investigations undertaken by order of the supreme government in Bengal.

"Public Department.

"To the Rev. Dr. Keer, Senior Chaplain of Fort St. George.

"REV. SIR,

"THE Rt. Hon. the Governor in Council, being desirous of availing himself of your vicinity to the Malabar coast, to obtain every possible information in regard to the establishment, &c. of the Christian Religion in that part of the peninsula, I am directed by his lordship in council, to desire that so soon as the state of your health and the season will permit, you will proceed to the provinces on that coast; and you will forward to me, for the information of government, such accounts as you may be able to collect, of the first introduction of Christianity into India—of the arrival of the different sects who have been, or may be, in existence—of their general history, and of the persecutions to which they may have been exposed—of their success in making proselytes—of their church establishment, and of the source from

which they are maintained, and with all other circumstances connected with this important subject.

I have the honour to be, Rev. Sir,
Your most obedient humble Servant,
(Signed) G. G. KEBLE,

Sec. to Government.

Fort St. George, June 28, 1806."

"To the Right Honourable Lord William C. Bentinck, Governor in Council, &c. &c.

"MY LORD,

"WHEN at Mysore, I was honoured by the receipt of Mr. Secretary Keble's letter, dated the 28th June last; and finding my general health much improved, I resolved to proceed to the Malabar coast, in search of the information required by your lordship in council, regarding the Christians inhabiting that part of the peninsula:—an investigation which I have found as interesting as it is important, whether it regards humanity at large, or as it is connected, in a political view, with the British interests in this country.

"To view the extensive field pointed out for my inquiries minutely, would require much more of my time than could be well spared from my other public avocations; and as I learned that the Rev. Dr. Buchanan was nominated by the government of Bengal, to travel over the same ground, for purposes somewhat similar, I did not think it incumbent on me to take up more than a general view of the subject, and I directed my attention accordingly, not so much to details as to matters of comprehensive import.

"The first object to which the orders of government refer, is, to an account of the introduction of Christianity into this country.

"There can be no doubt whatever, that the St. Thome Christians settled on the Malabar coast at a very early period of the Christian church; from whence they, at one time, spread in various directions as far even as Mileapoor, and St. Thomas's Mount:—but to derive *authentic* information as to the time of their arrival, is at present no easy task.

"From the confusion arising from the imperfection of Hindoo chronology, from the desire which these Christians have to derive their origin from

the earliest possible times, (which may perhaps have introduced false traditions amongst them) and as all their authentic records are reported to have been destroyed during the persecutions of the church of Rome; from all these circumstances, whether we refer to the Hindoo accounts, to the St. Thome Christians themselves, or to their persecutors, the Roman Catholics, we are not likely to arrive at any certain conclusion as to the exact time of their establishment in Malabar. Some circumstances, however, may be collected from *undoubted authority*, by which it may be inferred, that they have been for nearly fifteen centuries established in India; for we find, in ecclesiastical history, that at the first council at Nice, in the year 325, a bishop from India was amongst the number composing that memorable synod; and, in the creeds and doctrines of the Christians of Malabar, internal evidence exists of their being a primitive church; for the supremacy of the pope is denied, and the doctrine of Transubstantiation never has been held by them; and they regarded, and still regard the worship of images as idolatrous, and the doctrine of purgatory to be fabulous:—moreover, they never admitted as sacraments, extreme unction, marriage, or confirmation: all which facts may be substantiated on reference to the acts of the synod established by Don Alexis de Meneses, archbishop of Goa, at Udiamper, in the year 1599.

“The history of this council will be found most ably detailed in a work printed in French, and entitled, “The History of Christianity in India,” published at the Hague, in the year 1724, by La Croze, the celebrated librarian to the king of Prussia.

“The object of this work was to deduce, from authentic materials, the rise, progress, and establishment of Christianity in the East; and to hold up to disgrace, and to merited indignation, the bigotted and unworthy conduct of the Roman Catholic church, in the persecution set on foot by her emissaries, under her avowed sanction, against the primitive Christians, who were found settled on the coast of Malabar; and La Croze seems to have discharged his duty to

the public in a most faithful, interesting, and able manner.

“When the Portuguese first arrived in this country, in the beginning of the sixteenth century, they found a Christian church using the Syrio-Chaldaic language, established in the neighbourhood of Cranganore; and, though it was published to the world many centuries before that period, that such a church existed, yet we find their ignorance expressed in the wonder which it excited.

“These Christians met the Portuguese as natural friends and allies, and rejoiced at their coming; but the Portuguese were much disappointed at finding the St. Thome Christians firmly fixed in the tenets of a primitive church; and soon adopted plans for drawing away from their pure faith this innocent, ingenuous, and respectable people: however, after using for nearly a century, all the customary arts and abominable persecutions of the church of Rome to no purpose, Don Alexis De Meneses, the archbishop of Goa, appeared amongst them; and, by his commanding influence, his zeal, and his learning, and on the authority of what he called the Council of Udiamper, forced the Syrian Metropolitan, his priests and people, into the Roman pale. The Archbishop, however, had not long quitted the scene of this triumph of bigotry, ere the people sighed for their old religion, and cherished it in private; but on the 22d of May, 1653, they held a congress at Alingatte, and great numbers, headed by their Metropolitan, revolted publicly from the Romish communion; nor has all the influence of the Roman Pontiff, and the kings of Portugal, been able to draw them away again from their old faith.

“Leaving the history of this interesting people, which is affectingly delineated in La Croze’s Book, I shall, in this report, confine myself more particularly to the existing state of Christianity in Malabar; and, in order that your Lordship may have the subject clearly before you, I shall consider each sect of Christians by itself, under the head of, 1st, St. Thome, or Jacobite Christians;—2dly, The Syrian Catholics, who have been forced from the Jaco-

bite Church into the Romish pale ; and, 3dly, The Latin Church.

St. Thome, or Jacobite Christians.

"These people, who still retain their ancient creed and usages, consider themselves as the descendants of the flock established by St. Thomas, who is generally esteemed the Apostle of the East. Their ancestors emigrated from Syria ; and the Syrio-Chaldaic is the language in which their church service is still performed. They admit no images within their churches, but a figure of the Virgin Mary with the child Jesus in her arms, which is considered merely as an ornament, and not a subject for idolatrous worship. They are generally denominated by the country people, Nazaranee Mapilles. Nazaranee is obviously derived from Nazareth : but the origin of the word *Mapillah* is variously accounted for ; by some it is ingeniously supposed to refer to the Virgin and Child, the only image admitted within their churches ; as *Ma* implies *Mother*, in various languages, derived from the Sungscrit ; and *Pillah*, Child. Others again, construe the term to indicate the rank originally conferred on these Christians by the sovereign of Malabar. *Poolah* signifies a class, in a state synonymous with our secretaries. *Ma* or *Maha* signifies great or superior. The term *Mapillah* is indiscriminately applied to Jews and Musselmen as to these Christians, distinguishing each by the prefix of the Jew, Syrian, or Nazaranee, or Musselman.

"It is certain that grants of honour and emolument were formerly possessed by these Christians, given to them by a king of Malabar, named Peremaul, engraven on copper, five of which engravings are still in existence ; a *fac-simile* of which I have seen in the possession of the Resident of Travancore.

"It has been long believed, that these Christians held the tenets of the Nestorian heresy, and that they were obliged to leave their own country in consequence of persecution : however, it appears that the creed which they now follow denies that heresy, and seems to coincide in several points with the creed of St. Athanasius, but without its damatory clauses.

"Baron Von Wrede has written a memoir on the subject of these Christians which appeared in the seventh volume of the Asiatic Researches, and which has the merit of calling our attention to these people ; though it is no better than a lame transcript of information, which may be fully and satisfactorily obtained in La Croze's book, from whence every material part of that memoir is obviously taken : indeed, wherever the Baron departs from his author, he becomes less interesting, or misleads his reader. That the Christians in Malabar were early taught the tenets of Nestorius, is proved by La Croze, on the direct authority of Cosmas, an Egyptian merchant, (himself a Nestorian) who published his voyage to India in the year 547. It seems, however, not improbable that Christians had been planted in these shores long before the time of Nestorius ; and, I am inclined to regard the tradition of its having spread hither in the age of the Apostles, as very far from fabulous.*

"With respect to their religious tenets, writers may and will disagree : upon such subjects human reason avails nothing. The disputes which on these points have agitated the world, are in general no better than the perverse offspring of verbal differences.

"The following is a version of the present creed of these people, being a written communication from the Metropolitan to the Resident at Travancore :

"In the name of the Father, Son, and Holy Ghost, We, the Christians, believers in the religion of Jesus Christ, subject to the jurisdiction of Mar Ignatius, patriarch of Antioch, being loyal† Jacobians, hold the following creed :

* *Eusebius informs us, that there were Christians in India as early as the year 189, who had the Gospel of St. Matthew in Hebrew, which they declared was received from Saint Bartholomew.*

† *Eastern Christians, who renounce the communion of the Greek church, who differ from it both in doctrine and worship, may be comprehended under two distinct classes. To the former belong the Monophysites, or Jacobites, so called from Jacob Albardai, who de-*

"We believe in the Father, Son, and Holy Ghost, three Persons in one God, neither confounding the persons, nor dividing the substance, one in three and three in one.

"The Father generator,—the Son generated,—and the Holy Ghost proceeding.

"None is before nor after other in majesty, honour, might, and power; co-equal, unity in trinity, and trinity in unity.

"We do not believe with Arius and Eunomius, that there are three different and separate substances.

"We do not believe, as Sabellius believes, by confusion of substance.

"We do not believe, as Macedonius said, that the Holy Ghost is less than the Father and Son.

—
elare it as their opinion that, in the Saviour of the world, there is only one nature; while the latter comprehends the followers of Nestorius, frequently called Chaldeans, from the country where they principally reside, and who suppose that there are two distinct persons or natures in the Son of God. The Monophysites are subdivided into two sects or parties, the one African, and the other Asiatic. At the head of the Asiatics is the patriarch of Antioch, who resides for the most part in the monastery of St. Ananias, which is situated near the city of Merdin, and sometimes at Merdin, his episcopal seat; as also at Amida, Aleppo, and other Syrian cities. The government of this prelate is too extensive, and the churches over which he presides too numerous, to admit of his performing himself all the duties of his high office; and, therefore, a part of the administration of the pontificate is given to a kind of colleague, who is called the Maphrian, or Primate of the East, and whose doctrines and discipline are said to be adopted by the eastern church beyond the Tigris. This primate used formerly to reside at Tauris, a city on the frontiers of Armenia; but his present habitation is the monastery of St. Matthew, which is in the neighbourhood of Mousul, a city of Mesopotamia. It is farther observable, that all the patriarchs of the Jacobites assume the denomination of Ignatius.—Mosheim, vol. iv. section xi. page 257.

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S s s

"We do not believe as Mawney and* Marcianus said, that the body of Christ was sent down from heaven.

"We do not believe, as Julianus† said, that Christ was only man.

"We do not hold, as Nestorius, the doctrine of two natures, and two substances in the Messiah.

"We do not believe, as the Chaldeonians said, that there are two natures in the Messiah.

"But we believe, by the doctrine of the Trinity, that the Son is co-equal with the Father, without beginning or end; that, in the appointed time, through the disposition of the Father and Holy Ghost, without disjoining from the right side of the Father, he appeared on earth for the salvation of mankind; that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate, God and Man. So that in the union of the divine and human nature, there was one nature and one substance. So we believe."

"The service in their church is performed very nearly after the manner of the church of England; and when the Metropolitan was told that it was hoped that one day an union might take place between the two churches, he seemed pleased at the suggestion.

"The present Metropolitan, Mar Dionysius, is now old and infirm, but a very respectable character, and of the most venerable and prepossessing appearance. A person has been sent from Mousul, a city in Mesopotamia, to succeed to his station in the event of his decease; but this stranger, ignorant of the language of the country, with the character of being violent in his temper, and not averse, as it is supposed, to the views of the Romish church, it is to be hoped, will be prevented from ever taking charge of this precious remnant of a pure and valuable people.

"The Metropolitan has several archdeacons and deacons under him, who act as Vicar-Generals. They have fifty-five churches; and the

—
 * These I suppose might be Manes and Marcian.

† Perhaps Julian, Bishop of Hali-carnassus.

number of their people, as given in to the Resident, is estimated at 23,000.

"The residence of their Metropolitan is at Candennatte, twelve or fourteen miles inland from Cochin. In some of their churches divine service is performed in the Syrian and Latin ritual alternately, by the priests of the Christians of St. Thome, who have adhered to their ancient rights, and those who have been united to the church of Rome.* When the latter have celebrated mass, they carry away the images from the church before the others enter.

"The character of these people is marked by a striking superiority over the Heathens in every moral excellence; and they are remarkable for their veracity and plain dealing. They are extremely attentive to their religious duties; and abide by the decision of their Priests and Metropolitan in all cases, whether in spiritual, or, as I heard, in temporal affairs. They are respected very highly by the Nairs, who do not consider themselves defiled by associating with them, though it is well known that the Nairs are the most particular of all the Hindoos in this respect; and the Rajahs of Travancore and Cochin, admit them to rank next to Nairs. Their numbers, it is conjectured, are under-rated in the statement given to the Resident, as it is generally supposed that they may be estimated at 70 or 80,000. They are not persecuted; but they are not permitted to make converts, by the governments under which they reside; and it is supposed, that many respectable Hindoos would be happy to join their sect, were it not for this circumstance: but at present they suffer, as far as I can learn, no other hardship.

"If good men from Syria could be obtained, not as parish priests, but to superintend and regulate their concerns, I conceive it would be a great blessing to these good people.

"The direct protection of the British government has been already extended to them; but as they do not reside within the British territories, I am somewhat doubtful how far it may be of use to them.

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* This shows a spirit of toleration and Christian liberality, very different from the bigotry of the Romish church.

"To unite them to the church of England, would, in my opinion, be a most noble work; and it is most devoutly to be wished for, that those who have been driven into the Roman pale might be recalled to their ancient church; a measure which it would not, I imagine, be difficult to accomplish, as the country governments would, it is supposed, second any efforts to that purpose.

"Their occupations are various as those of other Christians; but they are chiefly cultivators and artizans; and some of them possess a comfortable, if not a splendid independence. Their clergy marry in the same manner as Protestants. Their residence is entirely inland.

Syrian Roman Catholics.

"THESE people, as stated above, were constrained to join the Latin church, after a long struggle for the power of maintaining their purity and independence; and still appear a people perfectly distinct from the Latin church, being allowed to chant and perform all the services of the church of Rome in the Syrio-Chaldaic language by a dispensation from the Pope. They live under the authority of the Metropolitan of Cranganore and the Bishop of Verapoli, and dress differently from other priests. They wear a white surplice, while the priests of the Latin communion wear black gowns, like the Capuchin Friars of Madras. The Roman Catholic Syrians, it is thought, are much more numerous than the members of the original church. Their clergy are spread through the ancient churches, and, by retaining their language, and acting under the direction of the church of Rome, they leave no means unessayed to draw over their primitive brethren to the Latin communion. It appears to me, that they are allowed to use their original language, and to frequent the original church, entirely with this view; and, as far as I can learn, their numbers are gaining ground. There are said to be eighty-six parishes of Roman Catholic Syrians subject to the dioceses of Cranganore and Verapoli. Their priests, to the number of four hundred, are styled Catanars, which is a Syrian appellation; their congregations are re-

ported at 90,000, (old and young included) agreeably to the last return transmitted to Rome. There is an inferior order of priests, who are called Chiamas, in number about 120. The Hindoos have, as far as I can learn, a much greater respect for the Christians of the original church, than for the converts of the Latin communion; which may be accounted for by their not associating with the lower orders of people. Attached to each church is a convent, where the Catanars reside in community, there being three, four, or five to each church. The service is performed weekly, in rotation. There is a seminary at the college of Verapoli for the education of the Syrio Roman Catholics, and also one for the Latin church. The Syrio Roman Catholics are chiefly engaged, as already mentioned, in drawing their ancient brethren within the Romish pale; but it appears that some of them have been employed formerly in extending the general object of conversion over the peninsula. I saw one of their churches at a village near Pillambaddy, about thirty miles on the Madras side of Trichinopoly; and I heard of several others. They had at this village adopted the use of a sawmy coach, like that of the Heathens, with the crucifix and the Virgin Mary in it, instead of the Hindoo sawmy. Their church was much out of repair: and the ignorance of the few Christians remaining in charge of it is striking: the letters I, N, R, I, over the figure of our Saviour on the cross, being absolutely inverted; nor did the priest who visits them ever notice the circumstance. They read prayers in Malabar, according to the ritual of the church of Rome. Their church appears to have been once respectable, but is now fallen into decay.

Latin Roman Catholics.

"WITHIN the provinces of Travancore and Cochin there are one archbishop and two bishops:—the archbishop of Cranganore, and the bishops of Cochin and Verapoli.

"The two former have sees, the latter is titular. The archbishops of Cranganore and the Bishop of Cochin are nominated by the queen of Por-

tugal, after the following manner:—Three names are sent, (when either of these sees become vacant) by the sovereign of Portugal to the Pope; and the Roman Pontiff is bound to select the name that stands first, and to issue his brevet or patent accordingly.

"They are subject in all spiritual concerns to the primate of Goa; who has power also, during a vacancy, of sending from Goa a *locum tenens*, who is styled *Padre Governador*. Both sees are at this moment filled by such.

"The titular bishop, who resides at the college of Verapoli, is appointed directly by the Pope, and is subject to no jurisdiction but that of his holiness, or the propaganda at Rome. This mission, being more susceptible of control and regulation, than the others, has been countenanced by the honourable company, as the following copy of a proclamation issued by the government of Bombay will show.

"PROCLAMATION.

"The honourable the Court of Directors of the honourable English East-India company, having been pleased to order that the ecclesiastical jurisdiction of the Roman Catholic churches under this government, shall be withdrawn from the Archbishop of Goa, and restored to the Carmelite Bishop of the apostolic mission, the President in Council has accordingly resolved, that the said restitution shall take place on the first of the ensuing month; from which time he hereby enjoins all the Catholic inhabitants in Bombay, as well as the several factories and settlements subordinate thereto, to pay due obedience in spiritual matters to the said bishops, on pain of incurring the severe displeasure of government.

"By order of the Honourable the Governor in Council,

(Signed) WILLIAM PAGE,
Secretary.

"Bombay Castle, 2d Aug. 1791."

"The priests attached to the college of Verapoli are all Carmelites, united to the apostolic mission at Bombay, but not subject to it. The jurisdiction of each is not marked by distinct bounds; the parishes and churches being so intermingled, that it is dif-

ficult to form a right notion of their extent. The bishop of Cochin, however, may be said to have a control over all the Romish churches situated on the sea coast, immediately, (with few exceptions) from Cochin to Ramnad, and thence round the whole island of Ceylon: the churches are numerous; but as they are in general poor, and are obliged to be supplied with priests from Goa, it would appear that one vicar holds, upon an average, five or six churches. The number of Christians composing these churches must be great, as all and every of the fishermen are Roman Catholics. The Bishop of Cochin usually resides at Quilon. There are very few European clergy (not above seven or eight) under the three jurisdictions, and none of them men of education; and it cannot be expected that the native priests, who have been educated at Goa, or at the seminary at Verapoli, should know much beyond their *missals* and *rituals*. The Latin communicants, in the diocese of Verapoli, are estimated at 35,000. The catechumen suffers no persecution on account of his religion, when once converted; but the country governments are excessively jealous upon this point, and do their utmost to discountenance any conversion.

"The converts are from various casts, viz. Chegas or Teers,—Muckwas and Pullers; and there can be no doubt but that many of higher casts would be baptised, if they did not dread the displeasure of their governments.

"It is well known that the Roman religion was introduced by the Portuguese, at the commencement of the sixteenth century; the number converted in each year, upon an average, reach to nearly 300: the number, of course, naturally diminishes. The morality of the converts is very loose; and they are generally inferior in this respect to the heathens of the country.

GENERAL OBSERVATIONS.

"Reflecting on the whole subject, several suggestions present themselves to my mind; and I shall not be considered as deviating from the line of my profession, or the intention of your lordship, in calling for my Report, by offering some opinions to

government, which, in a moral and political view, seem of the highest importance. It appears, from the foregoing statement, that pure Christianity is far, very far, from being a religion for which the highest cast of Hindoos have any disrespect; and that it is the abuse of the Christian name, under the form of the Romish religion, to which they are averse. We have, my Lord, been sadly defective in what we owed to God and man, since we have had a footing in this country, as well by departing most shamefully from our Christian profession ourselves, as in withholding those sources of moral perfection from the natives, which true Christianity alone can establish; and, at the same time, we have allowed the Romanists to steal into our territories, to occupy the ground we have neglected to cultivate, and to bring an odium on our pure and honourable name as Christians. The evil would be less, were it not well known that many of the Romish priests and their people, who have thus been allowed to grow numerous under our authority, are supposed to be far from well affected to the government under which they reside: indeed, in many instances, the Roman clergy are the natural subjects of nations at enmity with ourselves, at the same time that they are eminently qualified by their influence in their profession, to do us the greatest mischief, by spreading disaffection throughout every part of the extended country. The Roman Catholic religion, my Lord, I believe I may say, without offence to truth or charity, has almost always been made a political engine in the hands of its governments; and we must be blinded indeed, by our own confidence, if we do not calculate on its being so used in this great and rich country, where it has established a footing amongst an ignorant people: especially when it is so well understood that our eastern possessions have been a subject of the greatest jealousy to all the rival nations of Europe. In my humble opinion, my Lord, the error has been in not having long ago established free* schools

* To give English morals to the natives in their purity, we must, I imag-

throughout every part of this country, by which the children of the natives might have learned our language, and got acquainted with our morality. Such an establishment would, ere this, have made the people at large fully acquainted with the divine spring, from whence alone British virtue must be acknowledged to flow. This would have made them better acquainted with the principles by which we are governed: they would have learned to respect our laws, to honour our feelings, and to follow our maxims: whereas they appear to me, generally speaking, at this moment, as ignorant of their masters as on their first landing on these shores. I speak not of interfering with their religious prejudices, or endeavouring to convert the natives by an extraordinary effort on the part of the British government. Conversion, in my opinion, must be the consequence which would naturally flow from our attention to their moral instruction, and their more intimate acquaintance with the English character.

"I do not mention this as an experiment, the result of which might be considered as problematical: the experiment has been already made, and the consequences have proved commensurate with the highest expectation which reasonable men could entertain. The Danish Mission, united

ine, make them read English books. Translations have hitherto been very defective in the different country languages; besides, they must be extremely circumscribed in number. I do not think the natives will come to us freely but to learn English. This they consider as the key to fortune; and, on the coast the most strict of the Bramins will have little hesitation, as far as I can learn, in permitting their children to attend a free school for the purpose of learning it; for they despise us too much to suppose there is any danger of overturning the principles of Braminism. But their ill-founded, ridiculous principles must be shaken to the very foundation, by the communication of such liberal knowledge as a Christian can instil into the minds of youth, and fix there by means of English books; and all this, without making any alarming attack directly on the religion of the Hindoos.

with the Society for propagating the gospel, have sent some good men into this country with the laudable view of spreading true Christianity throughout our eastern possessions; and the names of Swartz, Gerrické, and others, will ever be remembered by numbers of our Asiatic subjects, of every cast and description, with veneration and affection: and there are happily still living some amongst us of the same character.

"It is true, that the object they had more particularly in view, has, in some measure, failed: and few good converts, it is generally imagined, have been made; but let it be remembered also, that they have laboured under every possible disadvantage; they have scarcely enjoyed a mere toleration under our government, and received no kind of assistance whatsoever; that they were few in number, and perhaps I may say, without injustice, that they erred (as the best might err) in the means which they adopted; but that they have done much good by the purity of their lives, and by their zeal in spreading instruction. This will admit of no denial; and I doubt not that I may say, without the danger of contradiction, that few and poor as these men have been, without authority or power to support them, a greater and more extended portion of heartfelt respect for the European character has been diffused by their means throughout this country, than by all the other Europeans put together. We have, in my humble opinion, my Lord, kept ourselves too far from the natives; we have despised their ignorance, without attempting to remove it; and we have considered their timidity (the natural result of their being trampled upon by one race of conquerors after another) also as an object for our contempt; at the same time, that we have viewed the cunning of their character, (which is ever the natural resource of ignorance and weakness) as the completion of all that is vile and deceitful. Thus have we continued a system of neglect towards the interests of our native subjects, in points the most essential to their every happiness, throughout the whole of our governments in this country. Fain, my Lord, would I see a change in

this particular; and I seize the opportunity which the present moment affords, to press the justice and the policy of the measure on the attention of your Lordship's government.

"Having the honour to remain, with the highest respect, my Lord, your Lordship's faithful and obedient, humble servant,

(Signed) R. H. KERR,
Senior Chaplain of Fort St. George.
"Madras, Nov. 3, 1806."

LITERARY INTELLIGENCE.

"The Rev. Dr. Buchanan, who left Bengal some months ago, with the view of proceeding to Travancore, to inquire into the state of the Syrian Christians, arrived in that country about the beginning of November last, having travelled from Calcutta to Cape Comorin by land. His highness the Rajah of Travancore was pleased to afford to Dr. Buchanan the most liberal assistance in the prosecution of his inquiries. About the middle of November, Dr. Buchanan proceeded from the sea-coast into the interior of the country, north-east from Quilon, to visit the ancient Syrian churches, situated amongst the low hills at the bottom of the high Ghauts, which divide the Carnatic from Malayala. The face of the country in general, in the vicinity of the mountains, exhibits a varied scene of hill and dale, and winding streams. These streams fall from the mountains, and preserve the vallies in perpetual verdure. The woods produce pepper, cardamoms, and cassia, or wild cinnamon; also frankincense and other aromatic gums. What adds much to the grandeur of the scenery in this country is, that the adjacent mountains of Travancore are not barren, but are covered with teak forests, producing the largest timber in the world.

"The first view of the Christian churches, in this sequestered region of Hindostan, connected with the idea of their tranquil duration for so many ages, cannot fail to excite pleasing emotions in the mind of the beholder. The form of the oldest buildings is not unlike that of some of the old parish churches in England: the style of building in both being of Saracenic origin. They have sloping roofs, pointed arch win-

dows, and buttresses supporting the walls. The beams of the roof being exposed to view are ornamented; and the ceiling of the choir and altar is circular and fretted. In the cathedral churches, the shrines of the deceased bishops are placed on each side of the altar. Most of the churches are built of a reddish stone, squared and polished at the quarry; and are of durable construction, the front wall of the largest edifices being six feet thick. The bells of the churches are cast in the foundaries of Travancore. Some of them are of large dimensions; and have inscriptions in Syriac and Malayalim. In approaching a town in the evening, the sound of the bells may be heard at a distance amongst the hills; a circumstance which causes the British traveller to forget for a moment that he is in Hindostan, and reminds him of another country. When Dr. Buchanan arrived at the remote churches, he was informed by the inhabitants that no European had, to their knowledge, visited the place before. The Romish priests do not travel thither, there being no church of their communion in that quarter.

"The number of Syrian churches is greater than has been supposed. There are at this time, fifty-five churches in Malayala,* acknowledging the Patriarch of Antioch. The church was erected by the present bishop, in 1793.

"The Syrian Christians are not Nestorians. Formerly, indeed, they had bishops of that communion; but the liturgy of the present church is derived from that of the early church of Antioch, called *Liturgia Jacobi Apostoli*. They are usually denominated *Jacobite*; but they differ in ceremonial from the church of that name in Syria, and indeed from any existing church in the world. Their proper designation, and that which is sanctioned by their own use, is *Syrian Christians*, or *the Syrian church of Malayala*.

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* Malayala comprehends the mountains, and the whole region within them, from Cape Comorin to Cape Eli; whereas, the province of Malabar, commonly so called, contains only the northern districts; not including the country of Travancore.

"The doctrines of the Syrian church are contained in a very few articles; and are not at variance, in essentials, with the doctrines of the church of England. Their bishops and Metropolitan, after conferring with his clergy on the subject, delivered the following opinion: "That an union with the English church, or at least such a connexion as should appear to both churches practicable and expedient, would be a happy event, and favourable to the advancement of religion." It is in contemplation to send to England some of the Syrian youth for education and ordination.

"The present bishop, Mar Dionysius, is a native of Malayala, but of Syrian extraction. He is a man of respectable character in his nation, and exercises himself in the pious discharge of the duties of his high office. He is now 78 years of age, and possesses a venerable aspect, his white beard descending low to his girdle. On public occasions he wears the Episcopal mitre; and is robed in a white vestment, which covers long garments of red silk; and in his hand he holds the pastoral staff. The first native bishop was ordained by the Romish church in 1663: but he was of the Romish communion. Since that period, the old Syrians have continued, till lately, to receive their bishops from Antioch; but that ancient patriarchate being now nearly extinct, and incompetent to the appointment of learned men, the Christian church in Malayala looks henceforth to Britain for the continuance of that light which has shone so long in this dark region of the world.

"From information given by the Syrian Christians, it would appear that the churches of Mesopotamia and Syria, (215 in number) with which they are connected, are struggling with great difficulties, and merely owe their existence to some deference for their antiquity; and that they might be expected soon to flourish again, if favoured with a little support. It would be worthy the church of England to aid the church of Antioch in her low estate. The church of England is *now* what the church of Antioch *once was*. The mode in which aid can be best afford-

ed to Christians, under a foreign power in the East, is not chiefly by contributions of money, but by representing to those governments, with which we may have friendly intercourse, that these Christians are of the same religion with ourselves; and that we are desirous that they should be respected. The argument, from the sameness of religion, is well understood by all Asiatic princes, and can never fail when seriously proposed; for they think it both natural and obligatory that every government should be interested in those who are of its own religion. There are two circumstances which invite us to turn our eyes to the country of "the first generations of men." The tolerant spirit of the Wahabian Mahomedans, is a fair prognostic; and promises to aid our endeavours to restore to an ancient community of Christians the blessings of knowledge and religious liberty. Another favourable circumstance is, that some of the churches in Mesopotamia, in one of which the Patriarch of Antioch now resides, are said still to remain in their pristine state, and to have preserved their archives and ancient manuscript libraries. A domestic priest of the Patriarch, now in Cochin, vouches for the truth of this fact. We know from authentic history, that the churches between the rivers escaped the general desolation of the Mahomedan conquest, in the seventh century, by joining arms with the Mahomedans against the Greek Christians, who had been their oppressors. The revival of religion and letters in that once highly favoured land, in the heart of the ancient world, would be, in the present circumstances of mankind, an auspicious event.

"The Syrian Christians in Malayala still use the Syriac language in their churches; but the Malayalim, or proper Malabar, (a dialect distinct from the Tamul) is the vernacular tongue. They have made some attempts to translate the Syriac scriptures into Malayalim; but have not hitherto had the suitable means of effecting it. When a proposal was made of sending a Malayalim translation to each of their 55 churches, as a standard book, on condition that they would transcribe it, and circulate the copies among the people, the elders

replied, That so great was the desire of the people in general, to have the Bible in the vulgar tongue, that it might be expected that every man *who could write*, would make a copy on *ollas*, (palm leaves) for his own family.

"It ought to be mentioned, to the praise of the present bishop of the Romish church on the coast of Malabar, that he has consented to the circulation of the scriptures throughout his diocese. The Malayalim translation acquires from this circumstance an increased importance, since there will be now upwards of 200,000 Christians in Malayala who are ready to receive it. The translation of the New Testament, (which it is proposed to print first) has already commenced, under the superintendence of the Syrian bishop. The true cause of the low state of religion amongst the Romish churches on the sea-coast and in Ceylon, is *their want of the Bible*. It is doubtful whether some of the priests know that such a book exists! It is injurious to Christianity in India, to call men *Christians* who know not the scriptures of their religion: they might as well be called by any other name. Oral instruction they have none, even from their European priests. The best effects may therefore be expected from the simple means of putting the Bible into their hands. All who are well acquainted with the natives, know that instruction *by books* is best suited to them. They are in general a contemplative people, and patient in their inquiries; curious also to know what it can be that is of importance enough to be *written*; at the same time that they regard written precept with respect. If they possess a book in a language which they understand, it will not be left long unread. In Tanjore, and other places where the Bible is freely given, the Protestant religion flourishes; and produces the happiest effects on the character of the people. In Tanjore, the Christian virtues will be found in exercise by the feeble minded Hindoo, in a vigour and purity which will surprise those who have never known the native character but under the greatest disadvantages. On the Sunday, the people, habited in their best apparel, repair to the parish church, where the solemnity of their devotion in ac-

companying the public prayers, is truly impressive. They sing the old Psalm tunes well: and the voice of the full congregation may be heard at a distance. Prayers being ended, they listen to the sermon evidently with deep attention; nor have they any difficulty in understanding it, for they almost all, both men and women, can read their Bible. Many of them take down the discourse on *ollas*, that they may read it afterwards to their families at home.* As soon as the minister has pronounced the text, the sound of the *iron style* on the palm leaf, is heard throughout the congregation. Even the boys of the schools have their *ollas* in their hands; and may be seen after divine service reading them to their mothers, as they pass over the fields homewards. This aptitude of the people to receive and to record the words of the preacher, renders it peculiarly necessary that "the priests lips should keep knowledge." Upon the whole, the moral conduct, upright dealing, decorous manners, and decent dress of the native Protestants of Tanjore, demonstrate the powerful influence and peculiar excellence of the Christian religion. It ought, however, to be observed, that the Bible, when the reading of it becomes general, has nearly the same effect on the poor of every place.

"When the Syrian Christians understood that the proposed Malayalan translation was to accord with the English Bible, they desired to know on what *authorities* our translation had been made; alleging, that they themselves possessed a version of undoubted antiquity, namely, that used by the first Christians at Antioch; and that they could not depart from the reading of *that* version. This observation led to the investigation of the ancient Syrio-Chaldaic manuscripts in Malayala; and the inquiry has been successful beyond any expectation that could have been formed.

"It had been commonly supposed, that all the Syriac manuscripts had

* It is well known that natives of Tanjore and Travancore can write down what is spoken deliberately, without losing one word. They seldom look at their *ollas* while writing, and can write in the dark with fluency.

been burned by the Romish church, at the Synod of Udiampar, near Cochin, in 1599; but it now appears that the most valuable manuscripts were not destroyed: the inquisitors condemned many books to the flames; but they saved the Bible. They were content with ordering that the Syriac scriptures should be amended agreeably to the reading of the Vulgate of Rome; and these emendations now appear in black ink, and of modern appearance, though made in 1599: but many Bibles, and many other books, were not produced at all; and the churches in the mountains remained but a short time subject to Romish dominion, (if indeed they can be said to have been at any time subject to it) for the native governments have ever formed a barrier between the inquisition at Goa and the Christians in the mountains.

"In the acts of the Council of Nice, it is recorded that Joannes, bishop of India, signed his name at that Council, A. D. 325. This date corresponds with the Syrian year 636; for the primitive Syrian church does not compute time from the Christian era, but from Alexander the Great. The Syriac version of the scriptures was brought to India, according to the belief of the Syrians, before the year 636; and they allege that their copies have ever been exact transcripts of that version without known error, through every age, down to this day. There is no tradition among them of the churches in the southern mountains having ever been destroyed, or even molested. Some of their present copies are certainly of ancient date. Though written on a strong thick paper, (like that of some MSS. in the British Museum, commonly called *Eastern Paper*,) the ink has, in several places, ate through the material in the exact form of the letter. In other copies, where the ink had less of a corroding quality, it has fallen off, and left a dark vestige of the letter, faint indeed, but not, in general, illegible. There is one volume found in a remote church of the mountains, which merits particular description:—it contains the Old and New Testaments, engrossed on strong vellum, in large folio, having three columns in the page; and is written with beautiful accuracy. The character is Estrangelo Syriac; and the words of every book are numbered. This volume is illuminated; but not after the European manner, the initial letters having no ornament. Prefixed to each book there are figures of principal scripture characters, (not rudely drawn) the colours of which are distinguishable; and, in some places, the enamel of the gilding is preserved; but the volume has suffered injury from time or neglect, some of the leaves being almost entirely decayed. In certain places the ink has been totally obliterated from the page, and has left the parchment in its natural whiteness; but the letters can, in general, be distinctly traced from the impress of the pen, or from the partial corrosion of the ink. The Syrian church assigns to this manuscript a high antiquity; and alleges that it has been for some centuries in the possession of their bishops: and that it was industriously concealed from the Romish inquisition in 1599: but its true age can only be ascertained by a comparison with old manuscripts in Europe of a similar kind. On the margin of the drawings are some old Roman and Greek letters, the form of which may lead to a conjecture respecting the age in which they were written. This copy of the scriptures has admitted as canonical the Epistle of Clement, in which respect it resembles the Alexandrine manuscript; but it has omitted the Revelations,—that book having been accounted apocryphal by some churches during a certain period in the early ages. The order of the books of the Old and New Testament differs from that of the European copies; this copy adhering less to unity of subject in the arrangement than to chronological order. The very first emendation of the Hebrew text proposed by Dr. Kennicott, (Gen. iv. 8,) is to be found in this manuscript. The disputed passage in 1 John v. 7 is not to be found in it: that verse is interpolated in some other copies in black ink, by the Romish church, in 1599.

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"Thus it appears that during the dark ages of Europe, while ignorance and superstition in a manner denied the scriptures to the rest of the

world, the Bible found an asylum in the mountains of Malayala; where it was revered and freely read by upwards of 100 churches; and that it has been handed down to the present time under circumstances so highly favourable to accurate preservation, as may justly entitle it to respect, in the collation of doubtful readings of the sacred text.

"There are many old Syriac manuscripts besides the Bible, which have been well preserved: for the Synod of Udiamper destroyed no volumes but those which treated of religious doctrine or church supremacy. Two different characters of writing appear ever to have been in use among the Syrian Christians,—the common Syriac and the Estrangelo. The oldest manuscripts are in the Estrangelo.

"But there are other ancient documents in Malayala, not less interesting than the Syrian manuscripts. The old Portuguese historians relate, that soon after the arrival of their countrymen in India, about 300 years ago, the Syrian Archbishop of Angamalee, by name Mar Jacob, deposited in the fort of Cochin, for safe custody, certain tablets of brass; on which were engraved Rights of Nobility and other privileges, granted to the Christians by a prince of a former age; and that while these tablets were under the charge of the Portuguese, they had been unaccountably lost, and had never after been heard of. The loss of the tablets was deeply regretted by the Christians; and the Portuguese writer, Gouvea, ascribes their subsequent oppressions by the native powers, to the circumstance of their being no longer able to produce their charter. It is not generally known that, at a former period, the Christians possessed regal power in Malayala. The name of their last king was Beliarte. He died without issue; and his kingdom descended, by the custom of the country, to the king of Cochin. When Vasco de Gama was at Cochin, in 1503, he saw the sceptre of the Christian king.

"It is further recorded by the same historians, that besides the documents deposited with the Portuguese, the Christians possessed three other tablets, containing ancient

grants, which they kept in their own custody: and that these were exhibited to the Romish Archbishop, Menezes, at the church of Tevelecar, near the mountains, in 1599, the inhabitants having first exacted an oath from the Archbishop, that he would not remove them. Since that period, little has been heard of the tablets. Though they are often referred to in the Syrian writings, the translation itself has been lost. It has been said, that they were seen about 40 years ago; but Adrian Moens, a governor of Cochin, in 1770, who published some account of the Jews of Malabar, informs us, that he used every means in his power, for many years, to obtain a sight of the Christian Plates; and was at length satisfied they were irrecoverably lost; or rather, he adds, that they never existed.

"The learned world will be gratified, to know that all these ancient tablets, not only the three last mentioned exhibited in 1599, but those also, (as is supposed) delivered by the Syrian Archbishop to the Portuguese, on their arrival in India, which are the most ancient, have been recently recovered by the exertions of Lieut. Col. Macaulay, the British Resident in Travancore; and are now officially deposited with that officer.

"The plates are six in number. They are composed of a mixed metal. The engraved page on the largest plate is 13 inches long, by about 4 broad. They are closely written; four of them on both sides of the plate, making in all 11 pages. On the plate reputed to be the oldest, there is writing perspicuously engraved in nail-headed, or triangular-headed letters, resembling the Persepolitan or Babylonish. On the same plate there is writing in another character, which has no affinity with any existing character in Hindostan. The grant on this plate appears to be witnessed by four Jews of rank, whose names are distinctly written in an old Hebrew character, resembling the alphabet called *The Palmyrene*; and to each name is prefixed the title of *Magen*; that is, Chief.

"It may be doubted whether there exists in the world another document of equal antiquity, which is, at the

same time, of so great a length, and in such faultless preservation as the *Christian Tablets* in Malayala. The Jews of Cochin, indeed, contest the palm of antiquity and of preservation; for they also produce tablets, containing privileges granted at a remote period. The Jewish tablets are two in number. The Jews were long in possession of a third plate, which now appears to be the property of the Christians. The Jews commonly show an ancient Hebrew translation of their plates. Dr. Leyden made another translation, which differs from the Hebrew: and there has lately been found among the old Dutch records at Cochin, a third translation, which approaches nearer to Dr. Leyden's than to the Hebrew. In a Hebrew manuscript, which will shortly be published, it is recorded, that a grant on brass tablets was given to the Jews, in A. D. 379.

"As it is apprehended that there may be some difficulty in obtaining an accurate translation of all these tablets, it is proposed to print a copper-plate *fac simile* of the whole, and to transmit copies to the learned societies in Hindostan and in Europe; for this purpose an engraver is now employed on the plates at Cochin. The Christian and Jewish plates together will make 14 pages. A copy has been sent, in the first instance, to the Pundits of the Shanscrit college, at Trichiur, by direction of the Rajah of Cochin.

"When the White Jews at Cochin were questioned respecting the ancient copies of their scriptures, they answered, That it had been usual to bury the old copy read in the synagogue, when decayed by time and use. This, however, does not appear to have been the practice of the Black Jews, who were the first settlers; for in the record-chests of their synagogues, old copies of the law have been discovered; some of which are complete, and, for the most part, legible. Neither could the Jews of Cochin produce any historical manuscripts of consequence, their vicinity to the sea-coast having exposed their community to frequent revolution; but many old writings have been found at the remote synagogues of their ancient enemies, the black

Jews, situated at Tritooa, Paroor, Chenotta, and Maleh; the last of which places is near the mountains. Amongst these writings are some of great length, in Rabbinical Hebrew; but in so ancient and uncommon a character, that it will require much time and labour to ascertain their contents. There is one manuscript written in a character resembling the Palmyrene Hebrew on the brass plates: but it is in a decayed state; and the leaves adhere so closely to each other, that it is doubtful whether it will be possible to unfold them, and preserve the reading. It is sufficiently established by the concurring evidence of written record and Jewish tradition, that the Black Jews had colonized on the coasts of India, long before the Christian era. There was another colony at Rajapoor, in the Mahratta territory, which is not yet extinct; and there are at this time, Jewish soldiers and Jewish native officers in the British service. That these are a remnant of the Jews of the first dispersion at the Babylonish captivity seems highly probable. There are many other tribes settled in Persia, Arabia, Northern India, Tartary, and China, whose respective places of residence may be easily discovered. The places which have been already ascertained are 65 in number. These tribes have in general, (particularly those who have passed the Indus) assimilated much to the customs of the countries in which they live; and may sometimes be seen by a traveller, without being recognised as Jews. The very imperfect resemblance of their countenance to the Jews of Europe indicates that they have been detached from the parent stock in Judea, many ages before the race of Jews in the West. A fact corroborative of this is, that certain of these tribes do not call themselves *Jews*, but *Beni-Israel*, or *Israelites*; for the name *Jew* is derived from Judah; whereas the ancestors of these tribes were not subject to the kings of Judah, but to the kings of Israel. They have, in most places, the book of the Law, the book of Job, and the Psalms; but know little of the prophets. Some of them have even lost the book of the law; and only know

that they are Israelites from tradition, and from their observance of peculiar rites.

"A copy of the scriptures, belonging to the Jews of the East, who might be supposed to have no communication with the Jews in the West, has been long a *desideratum* with Hebrew scholars. In the coffer of a synagogue of the Black Jews, in the interior of Malayala, there has been found an old copy of the law, written on a *roll of leather*. The skins are sewed together, and the roll is about fifty feet in length. It is in some places worn out, and the holes have been patched with pieces of parchment.

"Some of the Jews suppose that this roll came originally from Senna, in Arabia; others have heard that it was brought from Cashmir. The Cabul Jews, who travel annually into the interior of China, say, that in some synagogues, the law is still found written on a roll of leather; not on vellum, but on a soft flexible leather, made of goat skins, and dyed red; which agrees with the description of the roll abovementioned.

"Such of the Syriac and Jewish manuscripts as may, on examination, be found to be valuable, will be deposited in the public libraries of the British universities.

"The princes of the Deccan have manifested a liberal regard for the extension of Shanscrit learning by furnishing lists of books in their temples for the college of Fort William, in Bengal. His excellency, the Rajah of Tanjore, was pleased to set the example, by giving the voluminous catalogue of the ancient library of the kings of Tanjore; and his example has been followed by the Ranny of Ramnad, patroness of the celebrated temple of Ramisseram, near Adam's Bridge; by his Highness, the Rajah of Travancore, who has given lists of all the books in the Travancore country; and by the Rajah of Cochin, patron of the ancient Shanscrit college at the temple of Trichiur. It is understood that a copy of any book in these catalogues will be given when required. The Brahmins of Travancore consider that their manuscripts are likely to have as just a claim to high antiquity, or at least to accurate preservation, as those in the temples in

the north: and for the same reason that the Christian and Jewish records have been so well preserved; which is, that the country of Travancore, defended by mountains, has never, according to tradition, been subjugated by invaders from the north of Hindostan.

"The design of investigating the history and literature of the Christians and Jews in the East was submitted to the Marquis Wellesley, before he left India. His lordship, judging it to be of importance that the actual relation of the Syrian Christians to our own church should be ascertained, and auguring something interesting to the republic of letters, from the investigation of the Syriac and Jewish antiquities, was pleased to give orders that public aid should be afforded to Dr. Buchanan, in the prosecution of his inquiries wherever it might be practicable. To the operation of these orders it is owing that the proposed researches, of which some slight notices are given above, have not been made in vain.

"*Cochin, January, 1807.*"

To the foregoing intelligence, originally from the London Evangelical Magazine, copied into the Panoplist from the Christian's Magazine, the Editors subjoin the following information on the same subject, from the Appendix of Dr. Cotton Mather's Election sermon of May 29, 1700.

THE President of Harvard College in New England, having written to the learned Dr. Leusden, the Hebrew Professor at Utrecht, a true and brief account of what has been done towards the gospellising our American Indians; that letter was published not only in the Latin Tongue, wherein it was written, but also in the French, the High Dutch, the Hungarian, and other tongues; and gave much satisfaction to the churches of the reformation in many nations.

On this occasion, (and because that letters had requested satisfaction in this point) the Professor of Utrecht has published an extract of diverse letters from credible and reverend persons in the East Indies relating

the success of the gospel, with which the Dutch Protestant ministers in those remote regions have seen their holy labours rewarded. A Seminary (or College) erected at Malabar, for the education of young men, to be made proponents and pastors, is, it seems, of no little consequence to the evangelical interest. But more particularly.

D. Hermannus Specht, minister in Colombo, writes,

"In the kingdom of Jaffanapatnam, there were found in the year, 1684, one hundred and forty one thousand, four hundred and fifty six of the natives, converted unto the Christian religion. And within four years more, there were forty thousand more added unto the number."

D. Adrianus de Mey, minister of the gospel, and president of the college there erected, writes,

"The young men of Malabar, in the college there erected, are diligent, and make notable progress in the Dutch tongue. In one year's time they learn to read and write. They know how to pray as the Christians do; and they can recite, by heart, the questions in Borstius's little book, and translate them out of the Dutch tongue into that of Malabar. They also sing Psalms in our church. I hope God will bestow his grace upon them, and fill them with his Spirit, that so these young men may, in time, prove blessed instruments to propagate the kingdom of Christ among these Heathens."

[*Jaffanapatnam*, Jan. 22, 1692.

D. Franciscus Valentinus, minister of the gospel at Amboina, writes,

"It hath pleased the most high God to send me unto the service of the East India churches in Amboina, in the chief city whereof the Reverend Cornelius Vander Sluys of Utrecht, fed about thirty thousand souls, preaching the word of God, with singular alacrity and invincible labour, among the Pagans. God hath given him to convert both Pagans and Mahometans (for here are many Mahometans) and bring into subjection unto Christ, those that were miserably perishing in their errors. An hundred infants at a time are sometimes here baptised, who, as they grow up, give notable proofs of their diligence, and ingenuity, and

piety. Religion flourishes here; the colleges also flourish: God is known, and by the Pagans worshipped; and abandoning the gods, which their ancestors worshipped, and taught them to do so, these once most superstitious Amboinians not only embrace the worship of the true God, but even the Mahometans also, (which is wonderful!) desiring to be baptised, most gladly give themselves up unto the Lord Jesus Christ, and obey his laws."

[*Amboina* iv. 1d. Jan. 1686.

Monsieur Jarieu adds hereupon, *Omnino nostrorum interest, ut hac omnibus patefiant, et in publicum evulgentur.*

GREAT BRITAIN.

MR. Bower has made considerable progress in a work which is intended to exhibit a complete delineation of the life of Luther, and of the effects of that life upon the great revolution to which he has given a name. Mr. Bower has explored the original and voluminous documents respecting Luther, with which his own times, and those immediately succeeding, abounded; he has carefully analysed the whole of Luther's writings: and is persuaded that the materials which he has collected furnish much information which has not hitherto been laid before the British public, respecting the character and progress of this extraordinary man, respecting the gradual formation of his mind during the period of his education, the gradual expansion of his views during his efforts for the reformation of the church; and the character which the peculiarity of his mind stamped upon the reformation itself.

Mr. G. Guttleib is preparing for the press, an account of his travels in North America, in the years 1806 and 1807. The work will be illustrated with a considerable number of wood cuts.

[*Anthology*.

UNITED STATES.

A REPORT of the trial of Aaron Burr, late Vice President of the U. States. By David Robertson, Esq. There are two reports of this interesting trial. This is the edition

printed under the superintendence of the reporter, by Hopkins & Earle of Philadelphia. The character and abilities of the reporter are well known to the American public. The council on both sides have given the preference to this edition, and we believe have, without exception, given certificates to this effect. The work will be comprised in two vols. 8vo. at six dollars. The subscribers in the eastern states are requested to call at Farrand, Mallory, and Co. Suffolk Buildings, in Boston, for their sets as advertised.

Bonaparte's last Campaigns in Prussia, Saxony, Poland, &c. ornamented with engravings exhibiting the likeness of Bonaparte, King and Queen of Prussia, and Emperor of

Russia. A translation of this work by Samuel Mackay, A. M. is now completed. To those who feel any interest in the fate of modern Europe, this work will be highly interesting; it comprises biographical sketches of all the principal personages employed by the great contending powers; it gives a minute detail of every battle, and an abridgment of the history of the battles and sieges, which have taken place in the seven years' war, on the identical spots where the French armies have lately signalized their arms. The talents of the translator are so well known in the literary world, that any comments on his style of writing would be superfluous. It is now in the press of Farrand, Mallory, & Co. and will be published shortly.

List of New Publications.

A SERMON, preached at Lee, December 20th, 1807, being the next Lord's day after the interment of Mr. Jonathan Thacher, who died December 14, 1807, aged 27 years, and of Mrs. Mary Ingersol, who died the day following, aged 44 years. By Alvan Hyde, A. M. pastor of the church in Lee.

A Discourse on the present state of education in Maryland, delivered before the Hon. the General Assembly, on Thursday, Dec. 31, 1807. By Samuel Knox, A. M. principal of Baltimore college, price 25 cents.

The question of War with Great Britain, examined upon Moral and Christian principles; a sermon. Boston, Snelling & Simons. 8vo. pp. 14, price 12 1-2 cts.

An Oration, delivered before the Medical Society of South Carolina, at their anniversary meeting, December 24, 1807, and published at their request. By Joseph Johnson, M. D. President of the Medical Society of South Carolina.

A Sermon, preached at Trinity church, in Boston, on Fast day, April 7, 1808. By J. S. J. Gardner, A. M. rector of Trinity church. Boston. Munroe & Francis.

Steadfast adherence to the oracles of God, as the only rule of Christian faith and duty, an indispensable qual-

ification for the ministerial office. **A Sermon**, preached at the ordination of the Rev. Avery Williams, to the pastoral care of the Congregational church and Society in Lexington, Dec. 30, 1807. By Samuel Kendal, D. D. minister of the Congregational church and society in Weston. Boston. Munroe & Francis.

Hymns, selected from the most approved authors, for the use of Trinity church. Boston. Munroe & Francis.

A summary view of the evidence and practical importance of the Christian revelation; in a series of discourses to young persons. By Thomas Belsham. Boston. Munroe, Francis & Parker.

Hartley on the truth of the Christian religion. Boston. Munroe, Francis & Parker.

Psalms, Hymns, and Spiritual Songs; selected and designed for the use of the church universal, in public and private devotion. With an appendix, containing the original hymns, omitted in a former edition. Boston. Munroe, Francis & Parker.

Ruin, or Separation from Anti-Christ. **A Sermon** preached in Byfield, April 7, 1808, on the annual Fast in the Commonwealth of Massachusetts. By Elijah Parish, D. D. Minister of Byfield. Newburyport. E. W. & W. B. Allen.

The Christian Monitor, No. 7. Boston. Munroe, Francis & Parker.

Beauties of the Children's Friend, being a selection of interesting pieces, from that celebrated author, Berquin. Intended to promote a love of truth and virtue. For the use of schools. By the author of the Child's First Book. Boston. Manning & Loring and Lemuel Blake.

Shakespeare's Works, Vol. vi. and No. 12. Boston. Munroe, Francis, & Parker.

A Discourse delivered March 13, 1808, in consequence of the death of Deacon Thomas Thompson, who departed March 7th, in the 66th year of his age. By Samuel Spring, D. D. Newburyport. E. W. Allen.

A Sermon, preached at Hopkinton, on Lord's day, Feb. 28, 1808. Occasioned by the death of three persons, the week preceding the time of its delivery. By Nathanael Howe, A. M. pastor of the church. Boston. Lincoln & Edmands.

Obituary.

MEMOIRS OF MISS SUSANNA WILKINS,

Who died at Milford, N. H. Feb. 1807, aged 27.

Miss Susanna Wilkins was grand child of the Rev. Mr. Wilkins, first minister of Amherst, N.H. She was born at Amherst, 1782. Possessing more than common abilities, and considerable advantages, she was disposed to employ them all for the acquisition of useful science. Her information secured her from superstition and bigotry. Great pains were taken, particularly by her grandmother, to instruct her in the true principles of Christianity, in which she early made uncommon proficiency. As her mother died while she was young, she occasionally resided at her uncle's, Deacon Samuel Wilkins, in Amherst, and at her uncle's, Mr. Moses Towns, Milford, where she died. For several years previous to her death, she instructed a school in the summer season, in which employment she gave universal satisfaction, and was very useful to the rising generation.

The summer before her death she gave more serious attention to religion. Although she had been blameless and amiable in her outward deportment, she was brought to cry out, Oh wretch that I am! I have offended my God and Saviour. Her nights were spent in anxious cares and her days in trouble. Did any ask her, why those anxious looks, and those distressing sighs? Her answer was, I have offended my Redeemer. Thus was this inoffensive youth distressed by a view of her depraved heart.

About this time she was seized with a lingering illness, which, the following winter, put a period to her life. Though the distress of her body and mind was often great and almost insupportable, yet the Lord was faithful and kind, and turned her trouble into joy. In transport she cried to her friends, to praise the goodness of God. From that time to her death she never groaned or sighed on account of her bodily distress, being constantly supported by assurance of hope and confidence in God. Many, who stood round her, were astonished at the words which she spake; but all confessed that she was happy in religion, and spoke the words of truth and soberness.

She was sensible of her approaching dissolution, but was not in the least dismayed, declaring that she realized the joys of heaven. As she drew nigh to death, she appeared more sensible that it was her duty to make an open profession of religion. She said, I long to commune with my dear Redeemer at his table. It would give me greater union to him, and I could come to him in prayer with greater freedom and boldness. Sabbath before her decease she was propounded as a candidate for admission into the church at Milford. As she was unable to go to the house of worship, the minister attended in the evening at her residence, where she was admitted as a member of the church, and partook of the Lord's sup-

per. After this she observed to her friends, that she should live but a few hours, and that she had no desire to stay any longer from her beloved Jesus. She continued in a very benevolent and pious frame till Monday morning, when she expired.

About a week before her death, she requested her grave clothes to be prepared, in every part of which she directed with as much composure as though it had been for a journey, constantly remarking, that she had great desire to depart and be with her dear Redeemer.

Thus died the amiable Miss Wilkins, witnessing to the truth of religion, and to the operation of the Holy Spirit in the hearts of sinners, and leaving to her friends the pleasing hope, that she will be forever with the Lord.

EUPHIA.

DIED at Paris, (N. York) the 28th of March, 1808, in the 67th year of age, the Rev. Samuel Kirkland, for more than forty years a distinguished Missionary among the Oneida Indians.

Poetry.

For the Panoplist.

HYMN UPON 1 CORINTHIANS i. 26.

For ye see your calling, brethren.

LORD, is it thus indeed?
Is this our calling then?
And hast thou thus decreed to save
The guilty sons of men?
Not many wise,
Nor rich, nor great,
Nor men of state,
To heaven shall rise.

The poor, the weak, the low,
The foolish, base, obscure;
To these thy sov'reign power extends,
And makes their heaven secure.
On these thy grace
And pard'ning love
Shine from above
With cheering rays.

How oft the rich despise,
And spurn the poor away;
How oft the great oppress the low,
And make the weak their prey!

But mercy takes
The meanest soul,
And rich and full
The empty makes.

How oft the worldly wise
The simple treat with scorn,
As if of better blood than they,
And higher natures born!
Let grace abound
In simple souls,
And babes and fools
The wise confound.

Let wisdom boast no more;
Adieu to earthly state;
For God shall lay the mighty low,
And bring to nought the great.
Where all is grace,
No flesh shall dare
To glory there
Before his face.

HOLEM.

TO CORRESPONDENTS.

THE communications of *Erastus* and *Omicron* are very acceptable to the Editors. A continuance of their correspondence is solicited.

Pastor is necessarily omitted. Several reviews and other communications are received and under consideration.

Thelesus, abridged, shall appear in a future number.

We invite the attention of our readers to the important intelligence from India. To give room for the whole of it, we have added a half sheet to this number; the next will contain but five half sheets, exclusive of the table of contents, title, &c.

The Editors are engaged in closing their accounts for the current year, and making their arrangement for the next. Agents and subscribers are requested to settle their accounts with the agent in Boston.

Errata. In the No. for November, Vol. III. p. 271, for *Van Sissart*, read *Van Sittart*. p. 274, *Maupertus*, read *Marpertuis*—*D'Argent*, read *D'Argens*. No. for Jan. p. 339. *Sarbonne* read *Sorbonne*.